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SOCIAL AND ECONOMIC CONDITIONS OF NATIVE LIFE IN THE UNION OF SOUTH AFRICA

(Continued)

FINDINGS OF THE NATIVE ECONOMIC COMMISSION,
1930-1932, COLLATED AND SUMMARISED

By J. D. RHEINALLT JONES and A. L. SAFFERY

PART II

NATIVES ON LAND IN URBAN AREAS

FORMS OF TENURE

Natives are to be found outside Native areas on Crown Lands not specially reserved for them, on farms held by land companies or European farmers, and on Native-owned farms.

Natives Land Act 1913

Under the Natives Land Act No. 27 of 1913, except in the Cape Province where the Act has been declared *ultra vires*, a Native may not, except with the permission of the Governor-General, purchase from a non-Native, nor may a non-Native purchase from a Native, any land or interest in land in any area outside the Native areas included in a schedule to the Act. In the Orange Free State the Governor-General may not grant this permission. Under the Act, similarly, the hiring and leasing of land as between Europeans and non-Europeans are precluded except that in the Transvaal and Natal a Native registered at the commencement of the Act for taxation purposes on any farm may continue there during the owner's pleasure. Urban areas, lands held for missionary purposes, and Native Townships existing prior to the Act do not come under these provisions—*Editors*.

A87. The Natives Lands Act is said to be evaded to a considerable extent in the Provinces to which it applies.

A85.* *Crown Lands*

On Crown Lands Natives are subject to the following conditions :

Cape Province : Under Act 41 of 1925 Natives on Crown Lands pay local tax where the land is occupied under communal conditions, other than land from which rent is payable to the Government.

Natal : Natives on Crown Lands are subject to six months notice of removal, in January of any year. They pay a rental of £2 per hut, per annum.

Transvaal : The Natives on Crown Lands may give or receive three months notice of removal, subject, however, to the Natives' right to reap standing crops. Rental is £1 10s. for each adult male with the right to graze 10 head of large stock or 20 head of small stock and a further grazing rent of 10s. for each 5 additional head of large stock, and 2s. 6d. for each 10 additional head of small stock.

Orange Free State : There is no appreciable occupation of Crown Lands by Natives.

A84. *Company-Owned Lands*

On these lands in the Transvaal, the Natives occupy land on a rent-paying basis. They pay £2 per annum for each adult male and his wife and £1 for each additional wife together with a grazing fee of 3s. per head of large stock and sixpence per head of small stock.

A86. Mr. Lucas considers that occupation of Crown Lands and land company farms strengthen the Natives' power to bargain over terms of employment on neighbouring European farms, and enables large numbers of Natives who would otherwise be driven to the towns to live in the country. On the other hand as Natives are not required to cultivate properly, these lands are said to be losing their natural fertility.

A87.* *European Farms*

On European farms, the most common forms of tenure are :

- (a) Occupation by Natives as full-time servants. Natives permanently employed by a farmer are frequently given, in addition to their monthly wage, the right to cultivate a plot of land for

* Supplemented from *Native Administration in the Union of South Africa* by H. Rogers, pp. 149 sq.

* Supplemented from *Native Administration in the Union of South Africa* by H. Rogers, pp. 151-152.

their own benefit and to depasture a limited number of stock upon the property.

(A88-89. Hired labourers may be paid wholly in cash, partly in cash and kind or wholly in kind.

Natives on the Reserves go in large numbers to European farms as seasonal labourers).

- (b) Occupation by Natives who are not full-time servants but who, in consideration of their being granted the right to reside upon a farm, and to cultivate and depasture their stock upon the property, undertake to render free service to the owner for a certain period each year. The period stipulated varies from sixty to one hundred and eighty days but is usually ninety days. In many instances the stipulation as to services includes not only the kraal head but extends to members of his family as well. This form of tenure obtains in all of the Provinces.
- (c) Occupation under a system of metayage, the Native being granted residential, cultivation, and grazing rights upon the property on condition of his rendering to the owner a share—usually one-half—of the crops reaped by him. This form of tenure was prevalent in the Orange Free State prior to the passing of the Natives Land Act, 1913.
- (d) Occupation on a rent-paying basis under informal agreement. The Native tenant is granted residential and cultivation rights and the right to depasture stock upon the property on payment of an annual rental.
- (e) Leasehold occupation by Natives—whether tribes, syndicates or individuals—under formal agreements of lease. This formal leasing of land to Natives has always been prohibited in the Orange Free State, but takes place, though to no very great extent, in the other Provinces.

LABOUR TENANCY

Definitions and Description

Labour Tenancy and Squatting

354. In the Transvaal and Orange Free State the term "squatter" has been used to describe what is more generally known as a "labour-tenant." In Natal a squatter is a Native who is allowed to settle on a piece of land in return for a cash rent or a share of the crops produced by him on the land which he occupies.

355. The Commission adopts the term labour tenancy “to describe the system, the main feature of which, subject to innumerable differences in detail from district to district and even in the same district, is the giving of services for a certain period in the year to the farmer by the Native and-or, his family, in return for the right to reside on the farmer’s land, to cultivate a portion of land, and to graze his stock on the farm.”

359. In the Transvaal, and to a lesser extent in the Orange Free State and Cape the tenant is required to give 90 days labour in return for his place on the farm. In Natal six months is demanded. During this period he may or may not get an additional cash wage. In actual practice the Native may be called upon to work when required; “some weeks he would work in full, some weeks not at all. This does not necessarily mean that he is tied to the farm all the year round. He has to obtain a pass from his employer to seek work elsewhere. . . . The head of the family may or may not give a hand. If he has grown up children he generally works only on exceptional occasions. His wife and daughter are frequently, but not invariably required to do the housework and the washing. Sometimes they assist on the lands, chiefly with harvesting, but for this they generally receive additional remuneration. The principal source of labour for the farmer is the sons of the kraal head who can be usefully employed at a fairly early age.” The flight of many young Natives to the towns gives rise to considerable difficulties and friction between farmer and tenant.

384. This factor introduces further difficulties in relations between farmer and labour tenant. The farmer takes on a labour tenant in order to obtain the labour of his children; the children abscond or do not come back when it is their turn to put in their period of labour; the farmer, finding that he does not get the labour which he requires, ejects the head of the family and this causes ill-feeling.

360. The privileges of the tenant show extensive variation, generally speaking land to plough and grazing must be granted. Food is generally given during the days that a tenant’s family are working. This is not invariably so. Sometimes a varied ration is given, sometimes it is purely of mealies or mealie-meal. The ration in these cases is generally in excess of what the recipient can consume, the surplus being regarded as a set-off for other articles of diet, which he must acquire either from the proceeds of his lands and his stock, or from cash wages. Sometimes cash wages are given for the period of the tenancy contract. More frequently the tenant, or his family, must supply their cash needs during the free period of six to nine months per year. The tenant is generally given a

building site, and allowed free use of such building materials as are to be found on the farm. Sometimes the farmer must supply poles and thatching grass whether they grow on the farm or not. Articles of clothing, chiefly second-hand from the farmer's household, are sometimes given, but this is a favour rather than a right. Animals which die are generally consumed by the Native tenants, who also have free use of fuel and water.

352 and 364. The Commission had many complaints from Native witnesses against the conditions of tenancy and labour on European farms but very few of the witnesses were farm workers. The complaints covered such matters as low wages, limitation of stock, inadequate rations, and inferior quality of land given for ploughing.

The evidence of farmers, and farmers' organisations was unanimous in claiming that farm labour is on the whole reasonably well paid, fed, and treated but that the general run of Native labour is unreliable, inefficient and often unsufficient in quantity.

367. The Commission considers that "the bulk of farm Natives are not dissatisfied with their conditions, although they would naturally appreciate better conditions whenever possible. The bulk of the farmers are not dissatisfied with their labourers although they admit that only a low degree of efficiency can be expected as a rule. Generally speaking, the relationship on the farms is amicable, but a system of labour-tenancy has drawbacks to both the farmer and the tenant.

368. The Commission considers that from the point of view of the farmer, labour tenancy is definitely an un-economic method of securing a labour supply. It involves the retention of more labour than the work warrants.

367. "Where land values have risen and intensive cultivation is coming in, it is no longer economically possible for the farmer to give the grazing which the Native wants or to allow him to work any portion of the land according to his own primitive methods."

369-370. The Commission also considers that from the Native point of view, while in areas where land values are high, the remuneration in kind demands a better standard of agricultural and pastoral practice than most Natives have yet attained, the privileges of a Native labour tenant are worth more to him than the wages he would normally receive in town. The fact that these privileges are not on a cash basis has however important effects.

386. Even where cash is paid the amount is generally not enough for the cash requirements of the labour tenant, and he must increase it by

going to work elsewhere. Also the Native becoming increasingly familiar with the idea of cash remuneration discounts a value on privileges in kind.

A197. Mr. Lucas holds that labour-tenancy plays a large part directly and indirectly in causing the drift of Natives to the towns ; directly, in so far as it compels the tenants or members of their families to go to the towns to earn the money they need, and which the system does not give them, to meet their taxes and to provide such items as food, clothing, and school fees ; indirectly, because the sons and daughters, who have to work for what is in effect their fathers' rent, seeing no return for their labour, run away to the towns, this in itself leading to the eviction of the tenant, who, because he has no children to work for the landowner, cannot get another tenancy and is also driven to the towns.

371-375. The Commission considers that the two most important factors in the continuance of the system are the Natives' love of cattle which makes him seek grazing facilities above everything else, and the farmer's disinclination through the scarcity of cash, to pay cash wages.

Supply and Distribution of Labour

388. The gregarious instinct of Natives is unfavourable to even distribution of farm labour. " The farmer who can maintain a large number of Native families on his farm, seldom has difficulty in getting enough labour, and frequently keeps more than he requires. The small farmer who has to count his costs is at a disadvantage in this respect." This instinct also sends many Natives to the towns. The fact that traditionally most of the field cultivation in Native life has been carried on by the women tends to make other forms of labour more attractive to the men.

379-380. The low cost of primary necessities on farms, and the free use of many of them, is definitely attractive to Natives. They are also eager to find grazing facilities for stock, and when a Native wants to settle down to family life, he generally prefers the country to the town.

382-383. The breakdown of Native family organisation has, however, led young men and women to break away from family and employer control. Town life undoubtedly has a very great attraction for the young Native, and experience of town life frequently ranks with the circumcision school as a means of entry into manhood.

Disintegration of Labour Tenancy.

361-2, 365, 390-2. Labour tenancy is showing signs of disintegration in many directions, the whole tendency being to a purely cash wage arrange-

ment. It is bound to disappear in time under the force of economic pressure much as the White "byowner" has already disappeared. Farmers unanimously condemn the system as uneconomical, but think it a necessary evil. Undoubtedly the system is deeply rooted both in European methods of land holding and in Native mentality. Immediate abolition by legislative or administrative action or the substitution of a universal system of cash paid labour would not be practicable.

Recommendations on Labour Tenancy

394. "The Commission considers that the time has come for legislation to be passed to make the completion of a written contract between farmer and tenant obligatory."

363. "According to the evidence of a large number of magistrates misunderstanding of the terms of the contract accounts for a considerable proportion of the cases tried in court under the Masters and Servants Laws."

395. "An official form of contract allowing latitude for variations in the detail of forms of remuneration to the labourer, should be made available, farmers organisations being consulted in its drafting."

396. "It would be desirable that the contracts entered into should be executed in some simple form before an official, but if that is considered not to be feasible, it should be stipulated that all contracts should be notified to the magistrate of the district and be recorded there."

397. "A trial might be made by farmers of a system under which all labour tenants' contracts would stipulate on the one side a nominal comprehensive cash wage, with or without food, agreed on by the parties, and on the other side either the payment by the labourer, or the deduction from his wage of a regulated charge for the grazing of the Native's stock and for the use of the land he cultivates."

398-401. The Commission considers that these recommendations would have the following advantages :—

- (a) The farmer would know exactly the cost to him of his Native labour.
- (b) The Native would know the value of his remuneration.
- (c) The charge for grazing in terms of cash would help the Native to understand the value of discrimination between good and bad stock, and the costliness of an excessive amount of stock. In this way he would be helped to an economic outlook on cattle.

- (d) The Native would appreciate better that by migrating to the towns he is not necessarily improving his financial position.

202. Mr. Lucas recommends

- (1) A system of cash rent leasing by Natives in European areas.
- (2) A change in the form of labour tenancy contracts as recommended in the main report.
- (3) The appointment of inspectors of Native labour to control conditions on farms on lines similar to those laid down in the Potgietersrust District Farm Native Labour Bureau scheme (i.e. members of the constituent bodies to have the right to appoint members as welfare officers to visit farms, to inquire after the welfare of apprentices and to hear complaints).

CASH RENT TENANCY

The Commission does not deal with this form of Native land tenure, confining itself entirely to the labour tenancy system.

A203-211. Mr. Lucas supports his recommendation of cash rent tenancy with the following points :

- (1) Very many Europeans hold far more land than they can or are willing to use. He quotes Drs. C. H. Neveling and J. C. Neethling in *Farming in South Africa*, September, 1930 :—
“ In most cases the Natives' land should not be considered as a reduction in the area of the cultivated land of the farmer but as an increase in the cultivated areas of the farm as a whole.”
- (2) While observing the principle of the Natives Land Act in regard to ownership, and until the European population is large enough for beneficial occupation, it would be beneficial to allow Natives to rent and cultivate land under adequate security of tenure and without obligation to render labour service.
- (3) This form of lease could be under the control of local committees with stipulations as to proper cultivation to avoid “ Kafir farming,” with compensation for improvements in the event of the termination of the lease. The lease would have to be long enough to encourage improvements.
- (4) It would give the Native father a better status and enable him to bring up his family and to control it ; provide him with interest in the best use of the land, in improving his agricultural standards under the guidance of demonstrators ; and his children could, as cash wage earners on the European farmer's land,

obtain the cash for which they now leave home. In this way the seasonable shortage of labour would be met.

5. Cash rents would provide the farmer with an income which would help in the financing of his own projects, and especially would offer more attractive labour conditions than he is able to at present.
- (6) The system would encourage the development of European tenancy.
- (7) It would reverse the forces which are now driving the Natives into the towns.

Cash Wage Labour and Labour Conditions

A101-102. In these paragraphs Mr. Lucas quotes from the evidence placed before the Commission to indicate the nature of the conditions of farm labour and labour tenancy. These conditions vary so greatly that no summary of these paragraphs could possibly give an accurate picture of Native farm labour conditions throughout the Union. As indicated earlier, they range from labour tenancy without wages to a purely cash wage basis.

PART III

NATIVES IN URBAN AREAS

1. THE TOWNWARD DRIFT

Extent

402-8. The Commission complains that the cancellation of the Non-European Census of 1931 deprived it of data necessary to measure the extent of the drift of Natives into the towns. The Commission had to content itself with an examination of the Census figures for 1911 and 1921 and with the figures available in respect of censuses of Natives conducted by the Union Census Office for certain municipalities and also the results of enumeration of Natives undertaken by certain municipalities since 1921.

The total Native urban population in 1921 was 587,000 (exclusive of indentured Natives in gold and diamond mines) of whom 147,293 were females, a percentage increase of females of 50.33 between 1911 and 1921. There are also figures which show the percentage increases in the female population of certain urban areas since 1921 :—

	Period	Percentage Increase of Females
Cape Town	1921-1926	21.9
Port Elizabeth	"	21.5
East London	"	47.3
Bloemfontein	"	31.5
Parys	1921-1931	86.8
Harrismith	"	1.9
Brakpan*	"	58.6
Germiston*	"	158.9
Krugersdorp*	"	99.0
Potchefstroom*	"	20.0
Pretoria (1924)†	1926-1931	31.5
Roodepoort-Maraisburg (1928)†	1925-1931	84.7
Springs (1929)†	1926-1931	67.4
Vereeniging (1932)†	1928-1931	46.4
Witbank (1928)†	1924-1931	160.4

* The 1921 figures were for the whole area: the latter figures for the location only.
If figures for Natives living on their employer's premises were available the percentage increase would be larger.

† Location women only.

The great increase in the female population is some indication of the urbanisation of the Native population, i.e. of the degree to which Natives have been bringing their homes into the town.

During the same period there has been an increase in the European population but the following figures show that the increase in the Native urban population has been greater at all centres except two where figures are available.

Urban Area	Period	Percentage increase of Population	
		Natives	Europeans
Cape Town	1921-1926	36.51	9.66
Port Elizabeth	„	22.57	20.64
East London	„	44.17	12.56
Bloemfontein	„	23.06	13.15
Pietermaritzburg	1921-1930	27.5	17.0 ¹
Graaff Reinet	1921-1931	115.83	-1.53
Kroonstad ²	„	99.1	20.6
Parys	„	72.44	6.51
Uitenhage	1921-1930	71.35	19.64

¹ Including Coloured.

² The 1921 figure are for the whole area; the later figures are for the location only. If figures for Natives living on their employer's premises were available the percentage increases would be larger.

The two exceptions were Harrismith and Potchefstroom at both of which slight decreases were reported.

The two exceptions were Harrismith and Potchefstroom at both of which slight decreases were reported.

409. Urban authorities express concern at the increase in the urban Native population more particularly in view of the obligations imposed upon them by the Urban Areas Act to eliminate existing slums, to prevent the formation of future Native slums and to provide satisfactory housing in segregated areas for the Natives ordinarily employed within their boundaries.

Three Native Urban Groups

529-561. The Natives in urban areas fall into the following distinct groups :—

- (1) Those who were born in the towns, have never lived anywhere else and know nothing of the Reserves or the farms.
- (2) Those, who although born in the Reserves or on farms, have settled permanently in the towns, having brought their families into the towns or married and reared families there. They are more numerous than the first group, but they too must be looked upon as permanent town dwellers who are never likely to return to the country.
- (3) A large number of Natives whose homes are in the Reserves or on farms but who go to the towns for months at a time to earn

money to pay taxes or to supply those needs which are normally only obtainable for cash.

540-557. The higher living standard of the first two groups involves more expenditure for dress, housing, furniture, amusements, education and church fees. In all these respects the urbanised Native approximates more to the European community than he does to the tribal community from which he has sprung.

To what extent can the increasing desires be satisfied ! Obviously only to the extent to which his wages or other sources of income, if any, can meet the cost.

In the matter of wage rates the urban Native cannot get away from the influence of his tribal brethren of the labour market. The tribal Natives (the third group above) who offer their labour in order to supplement their subsistence on the land are able to accept wages which the Natives of the first two groups find too low to meet their greater needs and their entire dependence upon cash wages.

The competition of the rural Natives is pressing heavily upon the urban Natives and also upon those Whites who seek entrance into the same class of occupation, and this competition is the more injurious in that the supply of Native labour from the rural areas is not regular being subject to considerable fluctuations.

“The labour market is therefore in a chronic state of chaos. No regular class of urban labour gets a chance to develop because those Natives who remain permanently in town are always subject to the disturbing influence on wage rates of a large supply of unskilled labour. Without some degree of permanence in the labour force no high degree of efficiency can be expected, and the Native urban labour is notoriously lacking in permanence.

“State policy should therefore be directed to the object of giving more permanence, more stability, to the various classes of labour, and of reducing in so far as possible its casual nature.”

The Problem

The Native problem in urban areas is thus concerned with four questions :—

- (1) How can the drift of Natives into the towns be stemmed ?
- (2) Should steps be taken to withdraw the present Native population from urban areas ?

- (3) How otherwise can the obligation of the municipal authorities under the Urban Areas Act be kept within the bounds of practicability ?
- (4) How can the permanent Native town dweller be enabled to increase his industrial efficiency and to maintain and enhance his standard of living ?

The Remedies

563. Can the drift of Natives into the towns be prevented ?

415-416. The Commission recognises that an unlimited influx of Natives into urban areas would burden local authorities with an impossible task, and that the limiting provisions of the Urban Areas Act are necessary. (These provisions are : Section 5 which provides means for enforcing the residence of Natives in locations, Native villages or hostels ; Section 6 prevents the residence or congregation of Natives on property within three miles of the boundary of an urban area ; Sections 12 to 15, 18 and 23 which provide for a comprehensive system of control over Natives and their employers in urban areas).

But the Commission is not prepared to recommend that additional restrictive powers should be secured for the following reasons :—

416. (a) The administrative difficulties in the way of fully enforcing existing powers are formidable.
563. (b) There would be the additional expense of administration which any restrictions would involve.
- (c) Further dissatisfaction amongst Natives would be created.
- (d) The real problem would be left untouched—that is, how to use the economic energies of the Natives that were prevented from entering the towns. Even though some would drift to the farms, the demand would soon be supplied and the productive energies of the surplus Natives would lie idle.

694. Nor can the Commission give any support to the views that have been expressed that Natives should live in a part of the country set aside for them, that individuals should only be admitted into the European area under temporary permit to work, that they should not be allowed to make their homes in the European area, and that those Natives who are now settled in European areas should be gradually transferred to Native Areas.

The Commission is opposed to these views because

- (1) They would be impracticable

- (2) They would be unfair to Natives who are now permanent town dwellers or dwellers on European farms.
- (3) They would, if enforced, continue the evils of the casual, fluctuating supply of unskilled Native labour, and would make it more difficult to increase the efficiency of Native labour, and thus continue also to hinder the attainment of higher efficiency in industries as a whole.

The situation can only be dealt with, so the Commission thinks, by

1. *An active programme of development in the Reserves and the provision of more land for Native occupation.*

558. "This will have the effect of stemming the flow of labour to the towns, and of reducing the town labour to manageable proportions. As soon as the number engaged in urban occupation declines it will become possible to train them in methods of greater efficiency and this will inevitably be followed by higher wages. Once a class of more efficient urban Natives has been created, the towns will lose a great deal of their attraction for the labourers from the Reserves, a certain number of whom will always go out to look for work, in the same way as peasants have to do all over Europe."

559. "This class will in course of time naturally gravitate to those occupations where there is a demand for hands to do work which does not require a great deal of skill and can well be done by casual labourers. In mining and farming there is a large demand for such workers."

560. "A permanent cure for an economic evil must not run counter to economic forces, but must utilize economic forces to achieve its purpose. The permanent cure for the urban wage problem must be looked for in the Reserves. By cutting off the flow of casual labour which now drifts to the towns, it must create conditions for efficiency and consequent high wages in towns. By development of the wealth-producing capacity of the Reserves they should absorb the surplus Natives who now make a tom-tiddlers ground of the towns at the cost of efficiency, to the detriment of their brethren who want to make the towns their homes, and at the risk of creating a large slum population."

561. "In order to encompass this it is essential that no time shall be lost both in developing the Reserves, and in reducing the present pressure on land, by making available more areas for Native occupation. While present conditions last the flow to the towns will continue, the pressure on the urbanized Native will increase, and the problem of Native wages in

towns will become worse. State policy should be directed to reducing this pressure, in the interest of the welfare of a class of Natives who have made considerable progress in civilisation, and with whose aspirations for conditions in which better living is possible, one cannot but have the fullest sympathy."

695. Having rejected "Full economic segregation" as "impossible," and "Partial economic segregation" as "impracticable" and "unfair to the Natives," the Commission says :—

"There is, however, a form of partial economic segregation which lies at the basis of your Commission's Report. This consists in developing the Native areas sufficiently to make greater provision for the needs of the Natives resident therein. The effect of this will be that the classes of urban and rural labour will tend to crystallize to an extent which will enable greater efficiency to be achieved among both. The urban labourer will then be in a position that he can emerge from the present unfair competition of the casual rural labourer. The towns would be less inundated by the latter because the competition of more efficient regular town-dwellers would make the conditions less attractive to them. A considerable number of Natives from the Reserves would still have to come out from time to time to work. They would, however, flow into channels where casual labour is regularly required. "Mining would offer scope as at present for a large proportion of these labourers ; and as the development of the Reserves would interest the Native in better agriculture, it might be expected that there would grow up a class of more or less specialised land workers from which there would be available a surplus of labour naturally gravitating to casual work on European farms as it was required there. The effect should therefore be to create a more economical distribution of the labour forces than obtains now."

2. *Improvement of Conditions on European farms*

The Commission in discussing the labour tenancy system says "We have been forced to the conclusion that it has disadvantages for both parties and that in so far as its disadvantages are felt by the Natives, it must be regarded as a cause of their migration to towns."

See Part II for Recommendations.

3. *Non-Extension to Natives in urban areas of the laws applicable to the regulations of wages*

On this point the Commission was divided—four in favour of this recommendation, three against.

The following quotations express the majority view :—

994. “ We have drawn attention in paragraphs 529-564 to the difficulties which face the urbanised Native in his attempt to raise his standard of living in the face of the competition of his tribal brethren, subsidised as they are by the income from their tribal holdings. We cannot however agree that the extension of the laws relating to the regulation of wages represents a suitable way of dealing with this question. We are, on the contrary, of opinion that in the chaotic state of the Native labour market, which we have brought out fully in our Report, the introduction of wage regulation for Natives will tend not only to increase the chaos, but also to inflict grave harm on the economic structure of the country generally.”

1004. “ As regards the Urban Areas Act, we have shown in our Report that the Union is now engaged on an intensive campaign of reclamation of Native slums. To put the strain on this important social work, which would result from increasing urbanisation of Natives, would be a very great disservice to the Native population.”

1001. “ Your Commissioners are all agreed that the increasing urbanisation of the Natives would not be to their advantage. The introduction of wage regulation would not only encourage the present strong tendency to urbanisation, but it would make the development of the reserves more difficult, which your Commissioners unanimously consider to be the most hopeful method of dealing with the Native economic problem.”

1002. “ We consider that whatever advantage the urban Natives might obtain from increased wages, under wage regulation, could easily be lost through reduction of employment, through the liability which they always shoulder of maintaining from their own means those out of work, and through the effects of an increasing drift to the towns on the salutary objects of the Urban Areas Act.”

The Commissioners disagree as to the effects of the regulation of Native wages at Bloemfontein.

Majority

1003. “ Some witnesses argued that no diminution of employment would result from an increase in wages, and quoted Bloemfontein where there has been wage regulation for Natives for some time, to support their contention. We cannot, however, agree that there is any good ground for departing from the well-established maxim that more expensive things are used less freely. As regards Bloemfontein, there was an increase of employment after the introduction of a minimum wage. But this increase

synchronised with a considerable extension of building operations, which included important public works. Even so, the Superintendent of the Location estimated that in February, 1931, there were 1,500 to 1,600 male Native unemployed, which represents about 15 per cent of the male Native population apart from boys of school-going age. He expressed the view that when the building contracts were completed unemployment would become aggravated. Subsequent figures supplied by him show that there was a steady decline in employment since February and that in July, 1931, the number of Natives employed was about 800 lower than in February."

Minority

1045. "As we have shown above, in only one area in the Union, namely Bloemfontein, has there been any general wage regulation for unskilled workers. There is no evidence to show that the improvement in Native wages in Bloemfontein, as a result of this wage determination, has led to any increase in the migration of Natives to that town. In Bloemfontein after the enactment of the wage determination at the end of 1929, there was an increase in 1930 of over one thousand Natives employed on unskilled work. There were a number of local reasons for this, and it cannot be claimed that this increase in employment was due to the wage determination. What information there is about the population figures for Bloemfontein, shows no increase in the migration to that town. There have always been many Natives employed in Bloemfontein who have come in for more or less short periods from the farms to earn money. In 1931 the number of Natives employed on unskilled work reverted to what it was when the determination first came into operation, but a striking fact in respect of Bloemfontein is that the number of outside Natives coming in to work there has lately shown a marked tendency to decrease. The Manager of the Native Administration Department of Bloemfontein, reported in August, 1931, as follows :—

'I would, however, estimate the total number of outside boys, including those issued with permits to seek work, to average 200 per month, although the figures point to a decrease during the past three months.'"

1046. Quoting a statement put in showing the number of Natives employed in the urban area of Bloemfontein from 1/2/31 to 31/7/31, the Minority say,

"From this statement it will be seen that there was a reduction of more than 50 per cent in July, as compared with February, in the number

of outside Natives, i.e. Natives from outside the Municipal area, seeking and obtaining work."

1047. "The evidence also shows that the migration to Kroonstad, where there is no wage determination, has been relatively greater than anything that has happened in Bloemfontein."

1052. "An increase in Native wages in the towns might even have the unexpected effect of reducing the number of Natives coming to town. Those Natives, and they constitute a large number, who come to town because of the need of a certain sum of money, might return home when they had obtained that sum, or, if they stayed to earn a larger sum would be able to live longer on it at home before they would need again to go to work in a town."

1055. "We therefore recommend that the existing laws relating to the regulation of wages and conditions of employment should be made to apply to Natives in the industries to which those laws are applicable, due care being taken not to proceed so rapidly as to prevent trade and industry from being able to adapt themselves to any changes."

Note. Mr. Lucas urges that

A. 215. "... it will be idle to expect very much reduction in migration to the towns as long as two such strong incentives as the General Tax and Recruiting continue to stimulate that migration."

II. URBAN AREAS ADMINISTRATION

Housing

502. (a) *The Commission considers that a scheme embodying both the Johannesburg and the Bloemfontein schemes should be introduced in all large urban areas.*

496. The Johannesburg scheme is that the municipality provides the houses and the Natives rent them. Under the Bloemfontein scheme the Natives are lent building materials to erect their own houses.

501. The former scheme allows of the clearing of slum areas and the housing of large numbers of Natives more rapidly than the latter; also it meets the needs of those Natives who are only temporarily in the towns.

The Bloemfontein scheme does not involve large capital commitments, permits of variation in type of houses, provides a home at lower cost, thus tending to reduce overcrowding and to avoid subsidisation, and it gives the Native a personal interest in the location.

500. (b) The Commission, while agreeing that it is undesirable to encourage the urbanisation of Natives, says "it is perfectly clear that a considerable number of Natives have become permanent town dwellers. No good purpose will be served by disregarding this fact or by acting on the assumption that it is not a fact. In the interest of the efficiency of urban industries it is better to have a fixed urban population to the extent to which such population is necessary than the present casual drifting population. It is therefore better in the national interest to organise urban areas in such a manner as to give the most satisfactory results. To continue employing Natives in urban areas, but to treat them as if they should not be there is both illogical and short-sighted."

502. "*We consider too that some form of security of tenure should be given. At present, while there is very good security in practice, there is virtually none on paper. It would be better to recognise the actual state of affairs by giving the Native some form of secured title other than freehold.*"

845 (c) While a majority of the Commission supports colour bar legislation to deal with the maladjustments caused by the interaction of racial groups at different levels of civilisation, the Commission is unanimous in its view that it is unreasonable to expect Natives to pay rent based on capital charges, created by the use of White labour at much higher wages than Natives earn. The use of White labour over-capitalises the location and frequently results in Municipalities having to subsidise the rents.

The Commission recommends that any attempt to apply the industrial colour bar against Natives in locations should be made illegal.

965. (d) The Commission considers that in almost every town there is inadequate provision for the housing of Native women. Where hostels have been provided they generally serve a very useful purpose.

Trading

954. "Your Commission considers it unreasonable to prevent Natives from obtaining trading licences inside Native locations, and that trading by Natives in their locations, under licence, should be encouraged.

955. "In the opinion of the Commission an absolute discretion should be granted to the Minister to issue such licences whenever he deems it right to do so."

Advisory Boards

508. Encouragement should be given to the Natives to take an active share in the good government of the locations. They should be given a

reasonable and recognised position in the management of the affairs of their own urban village or location and an effort made to develop civic pride amongst them.

509. The Commission recommends the division of locations into "blocks" for the election of "blockmen" to serve on the Advisory Board. Each block elects one "blockman" and also appoints a block committee to assist him in the administration of the affairs of the block. Thus the services of the inhabitants are enlisted to secure order in the location.

510. Tribal loyalty can be used in the larger areas as the basis of co-operation.

514. The Chairman of the Advisory Board should be a member of the municipal council or, failing this, an official of the Union Native Affairs Department or some public-spirited citizen. The Superintendent should attend meetings but he should not be chairman.

512. Instruction should be given to Natives who have just arrived in the towns from rural areas in the proper use of urban sanitary conveniences, and the help of the Advisory Boards should be enlisted for this simple but important task.

Deportations under Section 17 of the Urban Areas Act

783. "The Commission is satisfied that it is unwise and dangerous to send back hardened criminals to Native areas;" it quotes Major H. S. Cooke's investigation of the results (which he regarded as favourable) of the farm colony at Leeuwkop, eighteen miles from Johannesburg, but makes no recommendation.

Liquor

756-771. The Commission considers prohibition has failed, but admits that every alternative proposal is open to objection on one ground or another. It suggests that experiments be tried in regard to *utywala* in home-brewing, licensed houses run by Natives for the sale of *utywala*, state or municipal shops.

"Dry" areas should be provided in locations where these experiments are being tried, for a large number of Natives are teetotallers.

Temperance propaganda should be carried out in schools and elsewhere.

Recreation

572. The Commission " considers that experience gained from providing recreation for Natives shows clearly that money spent on it has been effective in reducing by a greater amount the expenditure or loss through crime and drunkenness. It is very desirable that local authorities and large employers of Native labour should make provision for recreation for Natives under the guidance of sports organisers."

Gambling

573. The spread of gambling among Natives needs serious attention.

Government Inspectors

516. The Commission recommends that Section 11(2) of the Urban Areas Act should be put into effect and officers appointed to inspect Native locations. These officers could be helpful in helping local authorities to share the experiences of other centres and in securing more economical organisation of locations generally.

Native Townships

521-2. The Commission does not recommend the abolition of existing Native townships established prior to the Natives Land Act of 1913. It however suggests that no extension of the townships should be permitted, nor should new ones be established. The townships should be brought under the control either of the Native Affairs Department or the neighbouring municipality. Subdivision of holdings should be controlled and prevented if need be ; rating powers on land values only to provide for essential services should be given ; provision should be made by the township owners for sufficient ground for public purposes.

Passes

740. " The Commission is of opinion that no real need for the application of pass requirements to Native women has been shown. In saying this we do not refer to the ' certificates of approval ' provided for in Section 12 of the Urban Areas Act (as amended), which strictly speaking are not passes.

See also Part IV under Pass Laws.

*Recommendations by Mr. F. A. W. Lucas**Adjustment to Town Life*

A. 221. " Life in urban areas is so different from the life in which the rural Native has been brought up, that it is very desirable that the local

authorities should take steps to teach Natives in towns about the problems which they must face and how they can adjust themselves to their strange surroundings." A great deal is done in this way by Joint Councils of Europeans and Natives and by various Welfare Societies and individuals. Local authorities by calling in the aid of such bodies, could do much at very little cost, to smooth away difficulties which arise in the adjustment of the relations between Europeans and Natives in towns, where generally each race knows little of the outlook and aspirations of the other."

Native Market

A. 222. "In some towns Natives are not admitted to the local market either for the purchase or sale of produce. Bloemfontein has a market in its Native location, and a similar provision might well be made in other centres."

Street Lighting

A. 225. "In many locations no street lighting is provided. . . . For necessary convenience for the residents, the provision of street lighting should be regarded as essential."

Sanitation

A. 226. "In some towns water-borne sewerage is provided in the locations and this too has been found, through the capital cost being spread over a number of years, to be more economical than the less hygienic pail system."

Location Superintendent

A. 228. "It is very important that the greatest care should be shown in the choice of a suitable person as Superintendent of Locations or of Native Affairs in urban areas. The post of Location Superintendent should be a well paid one and the conditions attaching to it should be such as to enable the local authority to select a man of high character and integrity, of tact and ability, a man with a knowledge of and sympathy with Native habits and customs. In some instances Location Superintendents are men of a very fine type, who have earned the trust and confidence of the Natives in their locations, but in others, the Superintendents appear to be very unsatisfactory and to be lacking in sympathy in their treatment of the Native residents. In all the towns, except two along the Witwatersrand the Location Superintendent is subordinate to the Sanitary Inspector, to whom he must report and through whom his reports go to the local authority. A Superintendent should not be required to report to the Council through any official but the Town Clerk. He should

be helped to make use, from time to time, of courses at the Universities in Bantu Studies, and in local administration. Much good could be done, if one or more officials, with successful experience in administering locations were appointed from time to time to visit town locations, and explain to the officials and Advisory Boards of those locations, what has been done where the system is successfully administered, and what changes would help to produce success where it has hitherto been lacking. Consultations between Location Superintendents at conferences held periodically would far more than repay in improved management and conditions in the locations and better understanding between Europeans and Natives, the expense incurred in holding such conferences."

Native Self-Government

A. 230 "In the matter of administration of urban locations as in many other of the proposals made by the Commission, there should be no attempt to lay down one general system for all areas. The evidence showed that it would be very much in the interests of all sections of the community that the Natives in town locations should be encouraged to take upon themselves the duty of administering the affairs of the locations. They are anxious to do so and their wish should be granted. The method of procedure need not be uniform but information about the different methods adopted in different towns should be made generally available.

A. 231. "Local authorities should be encouraged to make use of the Natives' power of self-government, and bodies should be set up in certain of the town Native Locations with power to carry on the administration of them, subject to the advice and guidance of a suitable sympathetic superintendent, acting as representative of the local authority, power being reserved to the local authority for good and sufficient reason to veto any proposal of such Native Council. Such a procedure offers the only really hopeful method by administrative means of combating the illicit traffic in locations."

Relations between Employers and Employed

A. 312. "Some form of consultation between employers of large numbers of Native employees and their employees could with advantage to both be devised. It would be preferable to have some form of standing committee in the nature of an advisory board at which the employer's point of view could be stated clearly and authoritatively to the employees. Many difficulties between employers and employees would disappear by sympathetic discussion leading to the removal of misunderstandings.

A. 313. "There has been some organisation of Natives for collective bargaining among the employees of the South African Railways and Harbours. In a statement submitted to the Commission by that Department this subject was dealt with as follows :

"It is known that a number of railway Natives are members of the I.C.U. and grievances and representations have been submitted to the Department through that body and disposed of satisfactorily. The activities of this organisation are less prominent than in former years.

There are three local trades unions amongst the harbour workers at Cape Town, the "Cape Stevedores and Dock Workers," the "Alfred Docks Waterside Workers," and the "Cape Peninsula Quarry and Stone Workers." There are other organisations in various parts of the country amongst which may be mentioned the "African National Congress," the "African Peoples Organisation," and the "Independent I.C.U."

These organisations have gained a certain measure of support from Natives in the Service, but they are not recognised by the Department in the same way as the European staff organisations.

The tendency is growing in some districts for the Natives to support a system of collective bargaining in order to achieve the highest reward possible for their labour.'"

THE PRAISES OF THE DIVINING BONES AMONG THE BASOTHO

By FATHER F. LAYDEVANT

The praises which are printed and translated in this article have been taken from the booklet of the late Joas Mapetla, published by the Morija Sesuto Book Depot, and entitled : “ *Liphoofolo, linonyana, litaola le lithoko tsa tsona.*”

The Rev. Christeller, in the name of the P. E. M. Society, has kindly given us permission to reproduce and translate the praises. We have also made a few additions, on information from certain witchdoctors. As the praises of the divining bones are written in an enigmatic style and contain many words and sentences difficult to understand, we have deemed it necessary to accompany them with a few explanations given by a Native doctor. In order to get those explanations, we induced a Native from the *Makholokoe* clan to give us the required information. His statement was afterwards shown to two other witchdoctors from the *Bafokeng* clan, who confirmed his explanations.

The text of the praises, or *Lithoko tsa litaola*, being orally handed down, cannot be a fixed one. There are many slight variations in the text itself, and the people who use the divining bones do not always agree on the proper way of explaining their positions. Nevertheless the witchdoctors who gave us the following explanations have agreed substantially on the meaning of the various positions the bones occupy when thrown on the ground.

This list of the various *mava* or positions of the bones and of their praises is far from being complete. Each witchdoctor is free to compose new praises, and is only too glad to show his artistic ability in that kind of poetry. But we hope that the praises given here will convey to the reader a fairly good idea of the way the Basotho witchdoctors use their divining bones.

The main interest of the divining bones lies in the fact that they give us a good insight into the customs and religious beliefs of the ancient Basotho. The reader will also notice that the name of the various positions is generally the name of the plant or remedy which has to be used in that special case.

We shall first give the translation of the preliminary remarks, or explanations, as stated by the Native writer Joas Mapetla.

Litaola li estoa kang?

How are made the divining bones?

Ho khetoa masapo a mang liphoo-folong tse shoeleng, a le 4, kapa 10, ho isa ho 20, 'me a reoe lebitso ka bongoe.

Some special bones are chosen from dead animals, four, or ten, even as many as twenty, and each one of them is given a name.

La litaola ke lebitso le akaretsang.

The name "*litaola*" is the name of the whole set.

Litaola ke tsena ka bongoe :

Here are the divining bones in detail :

(1) *Kholo, kapa E Tona.*

The Big One, or The Male.

Ho phongoa tlhaku ea khomo e tona, mane ntlheng, e le tlhaku ea oto la morao, ebe e betloa ho fihlela e fihla bonyenyaneng ba taola.

They cut the hoof of an ox at the tip, the hoof being one from the hind leg, and it is carved till it becomes small enough for a divining bone.

(2) *Namahali.*

The Female.

Eona e ntsitsoe tlhakung ea oto la morao, khomong e tsehali. Le eona e betloa e be e lekane bonyenyane ba taola.

This one is taken from the hoof of the hind leg of a cow. It is also carved till it becomes small enough for a divining bone.

(3) *Phalafala e Tona*

The Male *Phalafala*.

Enkiloe lenakeng la khomo e tona.

It is taken from the horn of an ox.

(4) *Phalafala e Namahali*

The Female *Phalafala*.

E nkiloe lenakeng la khomo e namahali. Ea betloa ho lekana bonyenyane ba taola.

It is made of the horn of a cow and carved till it becomes small enough for a divining bone.

Litaola tse ling li reiloe mabitso ka ho ea ka liphoofole tseo li nki-loeng ho tsona, li ntse li nkuoa lito-loane tsa maoto a morao.

The other bones are named after the animals from which they are taken, and are made from the anklebones of the hindlegs.

Mabitso a mang ke ana :

Some of the names are as follows :

Thakali, tsephe, nku, noko, poli letsa, tsoene le thiane.

Anteater, springbok, sheep, goat, reebok, monkey and steenbok.

Litaola tse 'ne, Kholo kapa e tona Namahali, Phalufala e tona, Phalafala e tsehali, ke tsona beng ba mosebetsi oa ho laola, joaleka ha le tla bona maoeng a tsona.

Kholo le Namahali

Bobeli ba tsona li na le mahlakore a mane. La pele lea tsamaea, la bobeli lea ema, la boraro lea kubuta, la bone lea qethoha, kapa lea shoa.

Phalafala e tona le e Namahali.

Tsona li na le mahlakore a mabeli feela. Lia tsamaea, lia qethoha kapa lia shoa.

Mohlomong li bolela maoa ha li oele ka ho talimana, kapa ho bapa, kapa ho furallana.

Litolloana.

Tsona li tlatsa tse 'ne tseo feela.

Pokolo ea litaola le ho laola.

Li phongoa masobana, ebe li totomeloq leqhoeleng.

Ha li laola, motho ea tli'o laoloa o fiela faste moo a tla li akhela teng, ebe selaoli se li totomolla leqhoeleng, se li neq ea laoloang.

Eena a li aka-ake, a ntoo li lahlela fatse.

Joale he selaoli se li talime ho bona hore na li oele leoa lefe.

The four divining bones (the Big One or the Male, the Female, the Male *Phalafala*, the Female *Phalafala*) are the masters of the work of divining, as you shall see from their positions.

The Big One and the Female.

Both the Big one and the Female have four sides. The first is walking, the second is standing, the third is covering, the fourth is upside down or dying.

The *Phalafala* male and female.

These have only two sides. They are walking, or they are upside down, as (if they were) dead.

They sometimes indicate a position when they fall and look at each other, or lie parallel, or turn their backs to each other.

The Anklebones, or astragali.

These are only completing the work of the other four.

The way of keeping the bones and divining.

They are pierced with little holes and threaded on to a string.

When they are divining, the person who comes to ask for this service sweeps the ground where he has to throw them. Then the diviner loosens them from the string, and gives them to the one who comes to consult.

This one tosses them and lets them fall on the ground.

Then the diviner examines them carefully in order to see the position they have taken.

*Ha se bona hore ke leoa le itseng,
ebe se rokela leoa leo haleletsana.*

*Har'a lithoko tseo, se tsoake li-
taba tsa bophelo ba batho le lintho,
le liphoofole le mafu.*

*Hoba se qete ho roka, se ntoo re
ho ea laolang : Ntaolise, molekan'a
ka.*

*Eena o re : Lentsoe lane, ha u
ntse u roka, u hlile ua nepa taba eo
ke nang le eona, le bohloko boo ke
nang le bona.*

*Joale selaoli se re : Ke teng, le
leoa lena le rialo.*

*Ebe selaoli se neha molauluo
thatho, 'me se amohele tefonyana ho
ea tlil'o laoloa.*

Lithoko tsa Lituola.

*Kantle ho lithoko tsa maoa, li-
taola li na le lithoko tsa tsona, ke
tsena :*

Makokoana ke ntjana hlabana.

*A bo phela a morapeli, Malaola
tse phelang le tse shoeleng.*

When he sees that they have fallen in a certain position, he praises that fall for a good while.

Among those praises he mixes the affairs of people, of (various) things, of animals and sicknesses.

When he has finished the praises, he says to the person who came to consult him : Make me divine, my friend.

This one says : With these words, when you were making the praises, you pointed exactly to my case, and to my sickness.

And the diviner says : So it is, and this special position (of the bones) says the same. Then the diviner gives a charm to the consulting person, and receives a small fee from him (in exchange).

The Praises of the Divining bones.

Besides the praises of the various falls (or positions), the set of divining bones has also these special praises :

The hides are a dark brown dog.

He will live who knows how to pray. Divining the things alive and dead.

Lithoko tsa Maoa, or The Praises of the Falls.

In explaining the falls, or positions of the divining bones, we shall represent the four principal ones by the following letters :

K stands for the Male or Big One, N for the Female, M for the Male *phalafala*, F for the Female *phalafala*.

The position itself shall be expressed by the following signs :

(f) stands for walking, (I) for standing, (/) for covering, (-) for dying.

For each position we shall

- (A) state the position of the bones,
- (B) give the praises which accompany such a position,
- (C) give also the explanations supplied by a witchdoctor,
- (D) add other explanations which may be useful.

The praises which are taken from the book of Joas Mapetla have been put between parentheses.

1. *Hloele ea Morarana.*

The fall of the little creeper.

(A) K-, N/, MF, FF. M and F are lying at right angle to each other.

(B) "*Molotsana oa selikoeli-koe*" The rascal of the circle.

Namane ha e thale, ha e tsoe ka motse The calves does not frolic and does not come out of the village.

E thala e boela mosehlelong.." It frolics and goes back to the cattlepost.

(C) *Lipelaelo li teng kahar'a motse. Namane e thalang ke moloi ea ahileng kahare ho motse oo, 'me ke eena a bakang moferefere le ho kula.* There are suspicions in the village. The calve jumping about is a witch who is living in that village and causing trouble and sickness.

Bakeng sa ho thiba boloi boo ho sebetsoa ka morarana. For preventing that witchcraft, one must use the little creeper.

(D) The circle means the village. The little creeper is a kind of galium with yellow flowers. It is also the name of another plant, the grass called *mohloa*, or *cynodon dactylon*.

2. *Hloele ea Morarana oa liphepa.*

The Rise of the Little creeper of the white clay.

(A) K-, N/, MF, FF. M and F are lying parallel to each other.

(B) *Morarana.* The little creeper

Oa liphepa tse tsueu mabolai sana. Of the white clay (which makes people) ki'll each other.

¹ For giving the scientific name of the plants, we have made use of the Sesuto-English Dictionary, by H. Dierterlen.

*Lia shua, lia bolaisa moreneng
Khomō e tsueu ka shoā, ka shoela
mobu.*

Matla a namane ea morara.

Ha e thale, ha e tsoe ka motse.

E thala e boela mosehlelong.

(C) *Khomō e tsueu ke morena a
tsekisoang naha ea hae. Hape leoa
lena le ka boela bohloko bo bohlo
bo hlalisoang ke balimo.*

*Ho sebetsoa ka morara o moholo,
le mohloa, le kobo ea ngoali.*

*Bakeng sa mokuli ho batleha hore
a hlabele nku, a be a hlatsuoē ka
nyoko.*

(D) The white clay is the clay which the initiation girls use for smearing their bodies. The big creeper is the wild vine, *cissus cuneifolia*.

They die, they kill each other in the chief's village. White ox I die, I die for the land.

The power of the calve of the creeper.

It does not frolic, when coming out from the village.

It frolics and goes back to the cattle post.

The white ox is a chief who is in danger of losing his territory.

This fall may also indicate a serious illness caused by the spirits of the ancestors.

The remedies to be used are the big creeper, the grass *cynodon dactylon*, and a piece of the kaross of a *ngoali* (girl undergoing the initiation).

For a sick person it is also necessary to sacrifice a sheep and to anoint him with the gall.

3. *Hloele ea Napjane*

The Rise of the *Napjane*

(A) K-, N/, M-, FF

(B) "*Hloele ea napjane ea bo
phiri. Ea sehloahloaeli sa bosiu,*"

Ea moriri o mosuen,

Mor'a Malimane.

Ha u ntso u luma litsela,

The fall of the *napjane* of the hyena,

Of the wild beast roaming about at night :

Of the white hair,

Son of *Malimane*.

Whilst you are thinking of the road (of going away)

Lentsoe le be keig?

Ka mpa ka itelela

Botlana ba ho tsoaloe ke le mong.

Eka re ka be re le babeli

Bana ba monna.

Mong a bolaea, mong a tsoaela,

Mong a nka mollo ka sekholo,

A ee ho kena shalabeng,

Moo mollo o tukang.

(C) *Ke lefu le hlotseng lingaka tsohle tsa basotho le tsa makhoa, honabe le hlahisoa ke napjane ea bo phiri, ke hore bo maluma'ae a motho.*

Ha ho mokhoa o mong ha e se mokuli a gojoe, a isoe ho bo malum'ae.

Ba tsoele mathe kaofela mafureng a khomo e tsoana kapa nku e ntsu.

Ba mo hlatsoe ka mesti, ba mo tlotse ka mafura ao.

Ba mo nehe poli kapa nku; a ee hae, o tla fola tu.

(D) The names *Hloele* and *Napjane* are also the names of plants. The *hloele* or *hloenya*, is the plant (*dicoma anomala*). The *napjane* is the plant (*lobelia depressa*).

The word "*shalabeng*" also means the country of the ancestors.

The question should be: What (is wrong)?

I should rather pity myself

On the (bad) luck of being born alone.

If only we were two

Sons of one man.

One kills, one follows stabbing,

One takes the fire with a dry plant,

And goes far away,

Where the fire is burning.

This is the case of a sickness which has beaten all the doctors, Basutos and Europeans, because it is produced by the *napjane* of the hyenas, which means the maternal ancestors.

There is no other help except to take the sick person and to bring him to his maternal uncles.

They must all spit in some fat from a black cow, or a black sheep.

They must wash him with water and smear him with the fat.

They must give him a sheep or a goat.

He can go home, he will recover entirely.

4. *Hloele ea Sengae.*

The Rise of the Lamentation.

(A) Kf, Nf, M-, Ff.

(B) "*Ea sekoakoanana.*

Motho bosiu ha a tebeloe.

A ka khutla a u bata ka lejoe."

(C) *Marena a basotho a tloetse
ho alosa motse oa bona bosiu.*

*Ha morena a ka fumana moloi, a
ke ke a re letho, hobane ke komu 'me
ha a ka bolela, o tla shoa.*

*Ka mohlomong leoa lena le bolela
lefu le hlakisoang ke baloi, jaaleka
lehabea.*

(D) The plant used in this case is the *hloele* or *hloenya*, "dicoma anomala."

Of the strong man.

Do not pursue a man during the night

He may turn back and hit you with a stone.

Basuto chiefs are accustomed to watch on their own village at night time.

If a chief sees a witch, he will not say anything, because it is a secret, which, if he reveals it, he will die.

Sometimes this position (of the bones) indicates a sickness caused by witchcraft, as hysteria.

5. *Hlaputsan'a Mosia.*

The fall (or swimming) of the Mosia.

(A) *KI, N-, M-, FI.*

(B) "*Ea hlolo e ntlha.*

Ea rohileng lira tsa rare maloba.

Tsa tsoa mali, tsa tsoa mokola,

Tsa siea" Mosia ka bohlale.

(C) *Mosia ke katse e tsamaeang
bosiu, eo batho ba loeang ka eona.*

*Bohlokong boo, motho a kulang a
batleloe motho oa leloko la Basia, a
tle ho mo ritella pefshoan'a basia,
'me mokuli o tla fola hang.*

Of the sharp head,

Who has arisen the enemies of the maternal ancestors.

They shed their blood, they bleed from the nose,

They surpass the *Mosia* by their cleverness.

Mosia means a cat which walks about at night. People use it for witchcraft.

In such a case (the relatives) of the sick person must fetch a man of the *Basia* clan, who shall prepare a decoction of the *pefshoan'a basia*, and the sick person will recover immediately.

(D) The totem of the Basia is the wild cat.

The plant *pheshoan'sa basia* is a small plant of the Compositae genus with yellow flowers.

6. *Lehlapahali lu Rangoako.* The Swimming of *Rangoako*

(A) KI, N-, MI, F-.

“(B) *Rangoako oa lla* ; *Rangoako* is crying ;
O lla ka libalabalane, He is crying on account of things
forgotten,

Ka thari ea ngoana ho timela. On account of losing a child's
kaross.

Ha ea timela, e bile e bonetse. It is not lost, it has been seen

Meeling oa masimo a batho.” On the border of other people's
fields.

(C) *Leoa lena le bolela bohloio- This position (of the bones)
hali ba moona, kapa bonyopa ba shows a man who has lost his wife,
mosali a hlokan'g thari.* for a barren woman.

(D) *Ngoako* is a plant (*senecio rhomboides*) which is used as a
remedy for small children.

The (*thari*) is the kaross in which the Basuto women carry their
babies on their backs. The praises let the inquiring person understand
that, with the help of remedies collected among people's fields, he or she
may still get children.

The word (*lehlapahali*) comes from the root (*hlapa*) to swim. The
ending (*hali*) means that this position of the bones is taken in a feminine
way. A witchdoctor also told me that this position is praised under, i.e.
just the contrary of the way the bones are lying.

Lehlapahali la Thaha e tala. The Swimming of the sunbird.

(A) KI, N-, MI, FI.

(B) “*Thaha e tala, pinyane u “Sunbird, secret and daring.
mabela.*

Ha u nka lehlokoana, When you take a bit of straw,

- U re u etsisa masianoke,* And say you imitate the hammerkop.
- Masianoke ha a etsisoe ke motho.* The hammerkop nobody can imitate.
- Ke nong a bo thuleli a maliba* It is the bird of those who take a new garment in the deep waters.
- E ea 'ne e kuke lehlokoana ka leng."* It is taking bits of straw one by one."
- Ea rulela, ea okametsa maliba.* It is building above the pools.
- Thahana le ke se oele.* The little sunbird should not fall.
- Tsa oela, tsa re phusus malibeng.* It falls and makes *phusus* in the pools.
- Ke nkokoli, o kokometse tsibohong.* It is the patient one sitting at the drift.
- Libe li feta u li bona.* The sins are passing and you see them.
- Hlaka la nokeng la tseba la thota.* The reed of the river is mocking at the reed of the plain.
- Le re : Mohla hlaha e chang.* It says : When the grass is burning.
- Hlaka la thota le tseha la noka,* The reed of the plain is laughing at the reed of the river,
- Le re : Mohla noka li tlalang.* It says : When the rivers get full.
- (C) *Mona ho bolelao hore batho ba teng ba u lekang ka maru.* Here it is explained that some people want to kill you by lightning.
- Ka baka la leruo la hao, kapa lehlohonolo la hao batho ba re ;* On account of your wealth, or your good luck people say :
- U etsisa morena, u iketsa morena, 'me u tla oa.* You imitate the chief, you make yourself like to a chief, and you will fall.
- Bakeng sa ho itsireletsa, u batle lesiba la masianoke, kapa la thaha e tala, leha e le lona la thaha e tsehla e lulang mohlakeng,* In order to protect yourself, you must get a feather of the hammerkop, or of the sunbird, or the one of the yellow sparrows living in the reeds,

U batle lesiba la letolo, u iphatse ka tsona. You must get a feather of the lightning, and you anoint yourself with them.

(D) The hammerkop, according to Basuto beliefs, is supposed to be in close connection with the bird which produces lightning. It is a symbol of power.

The sunbirds falling into the water are an allusion to the circumcision rites of the Basuto girls.

The reeds are symbolic of common people quarrelling with each other on account of jealousy.

Lehlapahali la Tumi ea ha matla. The Swimming, or the position of the power.

(A) K-, N-, MI, FI.

(B) *Lematla le ntle le tuka mollo.* The plant outside is burning.

Hoa tuka khabo, hoa tua lelaka-be. There is a big fire, there is a flame.

Hoa tuka khabo, mokone a timela. There is a big fire, the Zulu is dead,

Ka lematla la 'mamakhaolakhang. By the plant which settles the quarrels.

U hlonametseng, mokhoto a koma, Why are you sulky, you chief's servant,

Ha ke bolaea thaha ea lira, ke u nehe. When I kill the bird of the enemies, and give it to you.

(C) *Leoa lena le bolela lefu kapa tsietsi e kholo. Mohlomong ke la litoromo.* This position indicates death or a serious accident. Sometimes (it shows) incurable disease (caused by witchcraft).

Hape le bolela batho ba tsekisanang borena, hore e mong a tlohe kapa a shoe. It also means people quarrelling about chieftainship, in order that one should go away or die.

(D) In the last sentence a chief is exhorting the witchdoctor by telling him that, when his enemies are destroyed, he will give him a reward.

(A) In the previous position of the bones, if the *Phalafala* M and F are crossing each other, it means the *lematla* of Searching.

(B) *Kea 'matlamatla ke ea moreneng.* I am searching on my way to the chief's village.

Ke il'o bona see khosi se e jang. I go to see what the master is eating.

(C) *Ea batlang o tsoanetse ho thola sakeng ka metsi a phehileng lematla.* The one who is searching must wash himself in the cattlekraal with water in which the *lematla* has been cooked.

(D) The *lematla* is the plant *Brunswigia* ?

Lentsoe la Tseranyane.

The Rise of many talks.

(A) KI, N-, M-, F-.

(B) “ *A rita a marobokoane.*

The spotted ones are getting old.

Ha lia bolaoa, li ritile.

They are not killed, they get old.

Tlake o bua ea hae,

Tlake is skinning his own,

Mankhoe o bua ea hae.”

Mankhoe is skinning his own.

Masoli a leba holimo,

The tears are rising,

Tsukulu ntsoele lesoling.

Rhinoceros take me out of the tears, (i.e. of the grave).

(C) *Leoa lena ke la lehlohonolo.*

This fall indicates good luck.

Ha u fihla kae le kae, u tla fumana batho ba u thabetse.

You can go anywhere, and you shall find that people will receive you well.

U sebetse ka tenane le maneo, u li tsoake le mafura.

You must use (the plants) *tenane* and *maneo*, which you mix with fat.

(D) *Lentsoe*, from the root *tsoa*—coming out, means speech and also rising. *Tlake* and *Mankhoe* were two petty Basuto chiefs who lived near the Caledon River towards the middle of the 18th century. They used to be successful in their raids and fights.

The rhinoceros, and specially its horn, are a symbol of luck.

Several kinds of *Wahlembergia* are called *tenane* by the Basutos, and used as a love charm. The plant *maneo* has not been identified. Both plants are much used by the Natives as a love charm.

Lentsoe la Morara oa Mare.

The Rise of the Entangling Creeper.

(A) KI, N-, MI, FI.

(M and F are lying at right angle to each other.)

(B) “*Rarollang bo Mare litha-pong.*

Le ba raretseng?

Re ba raretse molato oa hloho ea motho.

Oa hloho ea khomo re ka be re o bolela.”

Disentangle the people of the wild vine from their bonds. Why did you bind them?

We have bound them on account of the head of a person.

If it had been the head of an ox, we would have explained it.

(C) *Motho oa kula; o honyella maoto le matsoho.*

Lihloeano le liketselletso li ngata har’a motse. Ke tsona tse kulisang motho eo.

Ho sebetsoa ka mofuta e mene ea morara. E tsoanetse ho riteloa ke motho oa leloko la bafokeng.

A person is ill. His hands and feet are getting paralysed.

There is much hatred and calumny in the village. This is the cause of the sickness.

We must use the four kinds of creepers.

They must be prepared by a person of the Bafokeng clan.

Bo Mare ke Bafokeng.

The *Mare* are the Bafokeng people.

(D) The totem of the Bafokeng is the *morara*, or wild vine.

The four kinds of creepers used by the Basuto witchdoctors are the following plants:

Morara o moholo—*cissus cuneifolia*, the big creeper.

Morara oa mafehl—*clematis thumbergii*, the creeper of the witchdoctors.

Morara o mofubelu—*galium withbergense*, the red creeper or *seharane*.

Morara o monyenyanane—a kind of *galium*, the small creeper.

Lehlapahali la Thahakhube.

The swimming of the red
sparrow.

(A) *KI, N-, MI, FI.*

(M and F are lying parallel to
each other)

(B) “ *Thahakhube se ee bolata.*

Red sparrow, do not be a foreign-
ner.

Bolata bo naka li maripa.

The foreigner has stunted horns.

Molata a sa itatole.

The foreigner does not hide his
guilt.

Sepa leholo ke la molata,

The big excrement belongs to
the guest,

La mong a motse ke kotokoane.”

The one belonging to the head-
man of the village is only a small
thing.

(C) *Bolata ke mofihli.*

Bolata means a man newly
arrived.

*Batho ba motse oo ba mona ka
baka la mofihli, 'me ba mo hloile.*

The people of this village are
jealous on account of the newly
arrived man, and they hate him.

*Mofihli eo o tla lefisoa, leha a se
na molato, kapa o tla hlaheloa ke
bohloko.*

That man shall be fined, al-
though he has no fault. It may
also happen that he gets ill.

*A batle ntlo ea masianoke le thaha
e khubelu. A li chese, a iphatse ka
tsona, 'me o tla pholoha.*

He must get a hammerkop nest
and a red sparrow. He should
burn them, and anoint himself
with them, and he shall be safe.

(D) The *thahakhube* is the red bishop bird, or pyromelana oryx.

Lehlapahali le Tumi.

The Famous Fall.

(A) *KI, NI, MI, FI.*

(B) “ *Ea makholela a Matebele,
A mabelebetloa a neka tsa nare,
Mahlaba eka a ea rutla,*

Of the orchis of the Matebele,
Of the sharp horns of the buffalo,
They pierce and they tear out,

Maisa mohohlong.

They drive to the pools.

Molosa nare ea maria ke mang? "

Who can drive the winter buffalo?

(C) *Motho oa kula. O loantsoa ka litlare tsa matebele, ka litoromo le ka liphoso.*

A person is ill, owing to Matebele's medicines producing incurable sicknesses and witchcraft.

O louoa ke bahabo ba mo tsekisang borena kapa lintho.

He is bewitched by his own relatives who want his power or his wealth.

Lekholela la matebele le se ke la e ba sieo, ha ho sebetsoa motho eo.

This kind of orchis should not be missing, when we work (for the recovery) of that person.

Lehlapahali la bo Molele

The Fall or swimming of the Molele.

(A) *KI, NI, M-, FI.*

(B) "*La bo Mokabakaba*

Of *mokabakaba*

La bo 'me, mphe mafura ke tlole,

Of : Mothers, give me some fat to smear myself.

Ke mafura mang, matlolloa tsela."

What is that fat to be smeared on the road?

E se ke ea re ha u ea monneng.

When you go to your husband, you should not smear for such a long time.

Ua tlola tobololo.

U shalime ka pele

Look at the smooth face of the monkey.

Mahlong a tsoene boritsana.

U bone ka pele ho tsoene

See in front of the monkey

Majoe ho phatsima.

How the stones are glittering.

(C) *Ngoetsi, ha a ea mooneng, e fuoa selibelo. Empa kajeno e mong oa bahabo o mo neile ntho e tsamaeang, ke ho re thokolosi.*

When a young bride goes to her husband, she is given some scented fat. But this time one of her relatives gave her a walking thing, what means a spirit.

Lefu lena le phekoloa ka lekholela la matebele, tomokoane le lekhotsoane.

That sickness may be cured with the help of the orchis of the Matebele, the plants *tomokoane* and *lekhotsoane*.

(D) The *selibelo* of the Basutos is a composition of fat mixed with the plant *sethuthu*, or South African myosotis, and other scented plants. The monkey, in these praises, means a person who shows, by his or her deeds, that he has some wicked designs.

The *tokolosi* is a kind of spirit which takes possession of a person, mostly girls and young women, and persecutes them.

The *lekholela la matebele* is a kind of "eulophia."

The *tomokoane* is the plant "silene undulata."

The *lekhotsoane* is the plant "commelyna."

Lehlapahali la Maupo

The fall (or swimming) of the Partridge.

(A) KI-, NI, MI, FI.

(B) "Bana ba khoale ba bitsana ka mololi.

A re eeng shalabeng, Matsimela."

The children of the partridge call each other by whistling

Let us go far away, at Matsemela's.

(C) Hloeano e ngata pakeng tsa bana ba motho, kapa marena a ma beli. E mong o loantsa e mong ka litlare.

Ho sebetsoa ka khoale hobane ke nonyana e tsebang ho ipata.

There is much hatred between the children of one man, or between two chiefs. One is fighting the other with medicines.

We see the partridge, because it is a bird which knows how to hide itself.

E bile e kena manakeng.

It is also used in the composition of the horns.

Lentsoe la Seholokela Noto.

The fall of shaping the hammer.

(A) KI, N-, M-, F-.

(B) "Tsepe li jele tse ling matlaong."

Malau a liphephe tsa baroa.

Some irons have eaten the others in the pincers.

The position of the bushmen's huts.

Ngoan'a moroa o betsa a fulere.

The son of the bushman throws his arrow whilst turning his back.

O betsa a otl'a phofu letsoele.

He throws his (arrow) and hits the eland in the udder.

Liepammere li shalimane.

Those who attract the crowds are looking at each other.

E ngoe e shoetse tsibohong,

One died at the drift.

E ngoe e shoetse patlellong ;

One died at the public place ;

Nkang likepa le likharafu,

Take the hoes and the spades,

Re ee ho epela lingaka.

Let us bury the witchdoctors.

(C) *Tsepe e jang tse ling ke ngaka e ngoe e betsang tse ling ka meleko.*

The iron eating the others is a witchdoctor who is fighting with others by means of witchcraft.

O sebeta sephiring a ipatile joaleka moroa a betsang phoofolo.

He is working in the dark, hiding himself like the bushman hunting a wild animal.

Mohlomong litsepe tseo ke bana ba lelolo le le leng ba betsanang ka litlare.

Sometimes those irons are children of a same clan (or family) who are fighting each other with medicines.

E mong le e mong o tsoanetse ho itseretsa ka lenaka la meleko, le nang le manya a tsepe.

Each one must protect himself with the horn of witchcraft, which must contain iron ores.

(D) The iron and the hammer are the totem of the Barolong tribe.

Lesibo la Moekane.

(A) Kf, N-, M-, F-.

(B) *"Mosibi o sibile kolobe ka bohlae.*

The witchdoctor has stopped the pig by his cleverness.

Leholimo lea ja, lea oetsa."

Heaven is eating, is whispering.

Lea ja le e uta matlakaleng,

It is eating and burying in the straw,

Hore maunyeli a sale le mahoboli.

In order that the asparagus should remain with the rubbish.

Leholimo la makhekha le lefatse. Heaven of distant lands and of the hearth.

Leholimo la e sa, kolobe ea thaba. Heaven has stopped raining, the pig is rejoicing.

Ke phoofolo e nonang ha le sele. It is an animal which gets fat when the weather is nice.

(C) *Mosibi ke motho a loeang.* The witchdoctor is a person who uses witchcraft. The pig is a person whom they fight by means of bewitched food or lightning.
Kolobe ke motho a loantsaang ka sejeso kapa maru.

Leholimo ke letolo leo ho loanoang ka lona. Heaven means the lightning used as an instrument of fighting.

Ba u betsa ka maru le ka sejeso. They are fighting you by means of the lightning or bewitched food.

U sebetse ka lesibo kapa papetloane. You must use the plant "*lesibo*" or the plant "*papetloane*."

(D) 'The "*lesibo*" is the plant "*stephania umbellata*." The "*papetloane*" is the plant "*haplocarpa scaposa*."

When the "*phalafala*" bones are parallel to each other, this fall, or position, is called "*Leoa la thukhubela*" and is praised thus :

(" *Thukhubelle, mosi, 'mitsa lihole.*" The ascending dust, the smoke, the calling of those far away.) It is a sign of witchcraft, which may be prevented by the use of the tree called "*mohlakola*."

Lentsoe la Pholletsa-phoi. The wandering of the *Lephoi*.

(A) *KI, N-, M-, FI.*

(B) "*Thuube ha e na tsatsa.* The field mouse has no den.

Tsatsa ke ea bo mesha le matoli." The den belongs to the meercat and the buded mongoose.

Ngoan'a matsatsa a maholo thuube. A child of the big den is the field mouse.

(C) *Thuube ke toebe e atisang ho kena matlung a lifokotsane.* The *thuube* is a mouse which uses to take possession of the swallow's nests.

Motho e mong o qhaloa ka litlare hore a tlohe.

Somebody is persecuted by means of medicines, in order that he should go away.

Lenakeng la hae a kenye lephoi thuube, le kobo ea ngoale.

In his horn he must put the plant *lephoi*, the mouse called *thuube* and a piece of the blanket from circumcision girl.

Majoe a Pholoana.

The Stones of the Young Ox.

(A) KI, NI, M-, F-.

“(B) *Majoe a likitla tsa bosiu.*

The heavy stones of the night.

Ra kitlibanya balotsana.

We have crushed the wicked ones.

E sa le ba e ja khomo ea bofihla.”

Since they have eaten the ox of the new comer ;

Ba e ja ba e uta matlakaleng.”

They ate it and buried it in the straw.

(C) *Leoa lena ke la boloi, kapa la bosholu. Batho ba u loile kapa ba utsoitse ntho ea hao. Bakeng sa ho kula, ho sebetsoa ka majoe u moku-betso.*

This fall is one of witchcraft or of theft. People have bewitched you or they have stolen one of your things.

In case of sickness, we must use the stones of fumigation.

Bakeng sa bosholu, ho sebetsoa ka lematla.

In case of theft, we must use the plant *lematla*.

(D) The “ heavy stones ” are those which the Basuto witchdoctors use for protecting the villages against witchcraft.

The stones of fumigation are the stones made hot and used for promoting perspiration in case of fever.

Masibo a ha Matla.

The *Masibo* plant of the Power.

(A) K/, N/, M-, F-.

(B) “ *Eo e seng oa ha matla ke mang?*

Who is the one who does not belong to the powerful. He does not come from the power.

Ha a tsoe le matleng.”

E le pale e le motingoane.

It is the eland and the small antelope.

Ka nyamane e moetse.

With the beast having a mane.

Pale e boloile pale ea baliso.

The eland has bewitched the eland of the shepherds.

A ba a raka a ea ba letlalo.

It has got up and got a new skin.

Khomo e matla le namane,

The cow is strong with her calve.

Motlo o matla le mothoan'ae.

A person is strong with her child.

(C) *Leoa lena lea tsepisa ha motho a kula. U tsoanetse ho sebetsa ka lematla le masibo.*

This fall is giving hope when a person is ill. You must use the plants "*lematla*" and "*masibo*."

Masibo a Hlapa liba.

The *masibo* of the Ointment.

(A) K/, N/, M-, Ff.

(B) "*Hlapa libane, ngoan'a ke.*

Smear yourself with perfume, my child ;

Ngoanana, re u boletse,

Girl, we have told you,

Ra re, u se nyaloe ke ngaka.

We said : Do not marry a witchdoctor.

Ua re, u tla nyaloe ke ngaka,

You said, you would marry a witchdoctor,

U tl'u n'u e ja khetse morabeng."

You shall eat what is falling into the bag (of the witchdoctor).

(C) *Ngoanana oa kula hobane u tsekoa ke lingaka.*

A girl is ill, because some witchdoctors are quarelling on account of her.

Ho sebetsoa ka setlare sa lehabea kapa sa sejeso.

We must use the remedy of the *lehabea* or the one of the *sejeso*.

(D) The plant "*lesibo*," *stephania umbellata*, is used by the Natives as a remedy against "*sejeso*," a sickness said to be produced by taking food which has been bewitched.

Masiba a Hlapa liba a Tumi.

The Famous *Masibo* of the Swimming.

(A) K/, N/, M-, F-.

(B) *A hlapeng maliba, le a lale.* Swim on the deep waters, lie upon them.

Ha a na kubu, ha a na kelenyane, They have no hippo and no little things.

Ha a na selomi se lomang se ikonya, They have no beast of prey biting whilst it moves,

Se iketsa khare motseong. And coiling itself in a corner.

Kubu ho hlapa lipotlane feela, Only the little hippos are swimming.

Bo ntsehele ha li sa hlapa. The big ones do not swim any more.

Lia rala li akhela litopoleng. They rip open and throw out out their backs.

Koena metsing li lohlantsoe keng? Why are the crocodiles quarrelling in the water ?

Li lohlantsoe ke koena ea legheku, They are quarrelling on account of an old crocodile.

Ea bo 'mamuoana oa metsing Of many talks in the water.

E re : Ha ke lome, kea oka-oka ; Which says : I do not bite, I only play ;

Kea loma maisao a tlang. I shall bite the year after next.

Ha molibo o mela le mohokare. When the mimosa and the willow tree are growing.

(C) *Liphoofolo tsena, koena le kubu, li tsoantsa batho ba phahameng ba fapanyang bana ba bona.* Those animals, the crocodile and the hippo, are symbolic of important people who are spreading misunderstanding between their own children.

Ho sebetsoa ka mositsane, molu-oane le koena. We must use the plant *mositsane*, the willow tree and the mint.

(D) The *mositsane* is the plant " *elephantorrhiza Burcherli*."

Masibo a tomoko.

The *Masibo* of the Whisper

(A) *KI, NI, MI, FI.*

(B) “ *Tomoketsa, motomoketsi,*

U ope kholo, u ope nyane.

Manti nke se ee meropeng,

Ke ea likomeng,

Moo khati ea boroa e llang.”

(C) *U nkile leeto la ho ea hole.*

Haeno batho ba sala ba bua ka uena, ba re : Eka u ka ba teng morerong oa bona.

Leoa lena ke la lehlohonolo.

Whisper, thou who art whispering

Applaud the big one, applaud the small one.

Indeed I should not go to the drums,

I go to the secret songs,

Where the bushmen's dance is to be heard

You have undertaken a long journey.

At home people are talking about you and say : you should take part in their affairs.

This fall is a sign of good luck.

Malau a liphephe.

The Position of the Small Huts.

(A) KI, NI, M-, F-.

(B) “ *Malau a liphephe*

Tsa baroa le bakhalahali.

Ngoan'a moroa o betsa a fulere.”

(C) *U loantsoa ke lingaka, empa ua ba hlola.*

U sebetse ka motsu oa noku, lematla le litsoantso tsa baroa.

The position of the small huts

Of the Bushmen and the Bakalahari.

The son of the Bushman throws his arrow whilst he is turning his back.

Witchdoctors are fighting against you, but you are victorious.

You must use a porcupine quill, the plant “ *lematla* ” and some Bushmen paintings.

(D) *Liphephe* are temporary huts erected near the kafircorn fields for the use of the person who is driving away the birds. They are similar to the small huts erected by the bushmen.

The Bushmen paintings are used as a charm by the Basuto witchdoctors. On account of that, the Bushmen paintings have now entirely disappeared from many parts of Basutoland.

Mereko Menamalali.

The *Mereko* of the Porcupine Quills.

(A) K-, N-, MF, FF.

(B) " *Tsela boroke li namile,*

The roads are opened everywhere,

U mpa u tsaba uena mosepeli,

But you are afraid, you wanderer,

U mpa u tsaba ho tsamaea naha."

You are afraid of travelling through the country.

(C) *Ha liphafafala li bapile, leoa lena ke la mahlohonolo.*

When the "*phafafala*" dices are parallel to each other, this position indicates good luck.

Ha u eta, u tla thabeloa ke batho, u tla amoheloa hantle meketeng.

If you travel, people will be glad to see you and you shall be welcome at their feasts.

Ha u hloma setsa sa motse, lichaba li tla u phuthehela.

If you start a new village, the nation will gather around you.

U sebetse ka mereko le lesiba la noku. Ha u hloma motse, u thakhise ka lona.

You must use the plant "*mereko*" and a porcupine quill. If you start a new village, you must peg a porcupine quill.

(C) *Ha liphafafala li fapane, leoa lena le bolela liphaphang tsa molomo, kapa mali.*

When the *liphafafala* are crossing each other, this position indicates verbal quarrels, or bloodshed.

(D) The "*mereko*" is the plant *crabbea hirsuta*.

Moremoholo oa hloahloa-seoli.

The *Moremoholo* of the Good Luck of the Eagle.

(A) KI, N-, M-, FF.

(B) " *Seipopi se hlaba maeba.*

The bird of prey is killing the pigeons

Ka lehaheng la Hohoho ;

In the cave of *Hohoho* ;

Hoja maeba a lutse "

Whilst the pigeons are resting

Hoho a lutse le mosali oa hae.

Hoho is resting with his wife.

(C) *Motho oa kula. Thaabe ea hae e ngata. O lehlaba pakeng tsa mahetla. Ba mo jesitse.*

Somebody is ill. He has a severe hiccup. He has pain between the shoulders. They have bewitched him with food.

Motho a kulang a batle seoli, kapa lesiba la sona, le leebe, 'me u iphatse ka tsona.

The sick person must get an eagle, or one of its feathers, and a pigeon, and anoint himself with them.

(D) The "seoli" is the lammerfanger.

The "moremoholo" is the plant "senecio coronatus."

(C) *Har'a liphoofole, tlou le kolohe li tsoantsa ngaka Hobane lia futhula, lia fata.*

Among the animals, the elephant and the pig are likened to the witchdoctor because they pluck off (leaves) and dig out (roots).

Leoa lena ke lehlohonolo la ngaka, a tle a khothale mosebetsing.

This fall is a good luck for the witchdoctor, and he should persevere in his work.

A sebetse ka moremoholo le bolokoe ba tlou.

He must use the plant "moremoholo" and the dung of the elephant.

Moremoholo o Tumi.

The Famous Moremoholo.

(A) KI, N/, MF, FF.

M and F are crossing each other.

(B) *Oa tomokoane le pelan'a tsoene.*

Of the "tomokoane" and the "tsebe ea pela."

Mantahane oa leoa.

The monkey of the fall

Sehlaku se khanya thabeng.

The shield is shining on the mountain

Mosali oa nto le boea

The woman with the hairy foot

O sira monna mollo.

Is hiding the fire from her husband.

Tsoene ke monna, o rutiloe pula

The monkey is a man, he has learned the rain.

Moremoholo oa Khetloa.

The plant of the Great Doctor.

(A) KI, N-, M-, F-.

(B) “ *A u tlou putla*

Mere e tsamaee.

The elephant is sitting.

The medicines are (working) passing.

E fahloetsa liotloana.”

It brings luck to the dwellings.

U fofore tsebe, tlou maokhola,

Shake your ears, running elephant,

Tse nyenyane li tle li hole

That the small ones should grow

Li u tseba lebitso.

And learn your name.

Ea mo raka, ea na majoeng pele

It comes before him, it rains on the stones first.

*Re ne re bone ka majoe ho phatsi-
ma.*

We have seen by the glittering of the stones.

(C) *Batho ba buisana ka liko-
mang.*

People are quarrelling.

Ho tomoka ke ho omana.

Tomoka means to quarrel.

*Monna o bolaoa ke mosali oa hae,
ka litlare tse tseloang lijong.*

A man is killed (bewitched) by his own wife by means of medicines put in his food.

*Litlare tse sebelisoang ke tomo-
koane, tsoene, le tsebe ea pela.*

The remedies to be used (in that case) are the “*tomokoane*,” the *cephalaria ustulata* and the *gerbera pilosiloides*.

Mohlakola o Moholo.

The Big *Mohlakola*.

(A) K-, N-, M-, F-.

Mohlakola o moholo oa likhororo,

The big tree of the capture,

O khorohetseng makhomo a batho ;

Which has rushed at people's cattle ;

“ *Oa 'Mamahlare a khetsi*

Of 'Mamahlare of the bag,

*O hlakotseng maots'a khosi liroa-
lo,*

Who has wiped out the provisions of the chief's wife,

<i>Oa mo nanaola,</i>	Who has destroyed everything (all her possessions).
<i>Beng ba masaka ba luma-luma."</i>	The owners of the cattle kraals are wailing.
<i>Moats'a khosi o sala o lla,</i>	The wife of the chief is left cry- ing,
<i>O sala o teteke mohlakoleng.</i>	She is left, walking painfully on the " <i>mhlakola</i> " tree.
<i>Sakeng la bona ho mela thepe,</i>	In their cattle kraal the weed is growing,
<i>Ho mela mohonyane,</i>	The bushes are growing,
<i>Ho mela tsintsiroane oa marako.</i>	The moss of the walls is growing.
(C) <i>Leoa lena le bolela kotsi e kholo, kapa lefu.</i>	This fall indicates a great disas- ter or death.
<i>Mhlakola ke sefate se kenang manakeng.</i>	The <i>mhlakola</i> is a tree which is used in the composition of the horns.

(D) The *mhlakola* is the tree *euclea myrtina*.

Mhlakolane oa Lehofe.

The *Mhlakolane* of the grass
Lehofe.

(A) K-, N-, M-, FF.

(B) "*Oa lehofe oa lebeoa*

Oa 'na ha kea lula, kea tsamaea"

Mhlakolane o chatsi, o bobebe

Oa khomo e tsoana, e tsebe e sesa

Ke khunoana, ke na tsoana

U na kae ea ho lefa mhlakolane.

(C) *Ke lefu le bobebe.*

*Motho oa kula hobane ha a ka a
phetha melao ea balimo mabatleng.
A phethe melao, bahabo ba mo tsoare*

Of the *lehofe* from the North.

As for me, I do not remain, I
I am going

The *mhlakolane* light and easy

Of the black ox with the erect
ears

A brown one or a black one.

Where do you get it for paying
the *mhlakolane*.

It is a light sickness.

Somebody is ill, because he has
not fulfilled his duties at the
graves of his ancestors. He must

ka matsoho, ba mo noese mohlakolane, fulfill his duties; his parents will hold him by the arms and make him drink the *mohlakolane*,
'me o tla fola. and he shall recover.

(D) The *mohlakolane* is a small tree whose root is used by the Natives for purging.

Moremoholo oa Boshoa-poho. The *Moremoholo* of the death of the Bull.

(A) KI, N-, M-, F-.

(B) *Nkang lithipa, le ee ho rala poho.* 'Take your knives and skin the bull.

"Ngaka kepa, re epela ngaka ; Witchdoctor dig, we bury a witchdoctor ;

Ngaka e shoele tsibohong." The witchdoctor has died at the drift.

(C) *Morena e mong o hopotse ho ea tsoma liphoofole kapa ho loantsa morena e mong.* A chief intends to go hunting big game or fighting against another chief.

Leoa lena le bolela hore, ha a ka etsa joalo, e tla ba tsenyeho feela. Ke lona leoa le thibang letsolo la morena. This fall means that, if he does that, it will be a total failure. It is that fall which stops the army of the chief.

Ngope Setsoba. The Finding of the Donga.

(A) K-, N-, MF, F-.

(B) *Ngoan'a lona o tsohang malaong ?* Why is your child frightened in bed ?

O tsoha phakana tsa balisana. He is afraid of the hands of the shepherds.

Phapasan'a maebe, The fright of the pigeons,
Lia hlaka, lia oroha. They flap their wings, they go home.

Ngoan'eno mankhane Your brother the bat

Khoroha hong le likhomo.

Is rushing out with the cattle.

(C) *Ngoana o bohloko kamorao
ho dinare. 'Mele oa hae oa chesa.*

A child is ill after dinner.
Its body is hot.

*O na le kopane e thileng ho eena
ka mokhoa oa boloi.*

He has got the (snake) *kopane*,
which has come to him by way of
witchcraft.

*Kopane e phekoloa ka leshokhoa
serehlenyana le moferangope.*

The *kopane* is cured (or expelled)
by the asclepias, the small aloe and
the wittania.

(D) 'The wittania somnifera, which has given its name to this position of the bones, is, according to the Basutos, the special remedy against the *kopane*. This sickness is said to be caused by the presence of a snake in the abdomen of a child.

In a poetical way, the praises compare the child to a pigeon, or a dove, and the bat is symbolic of the witch who causes the fever to rise in the evening.

The *moferangope* is also one of the tectems of the Batlokoa tribe.

Tjaro ea Mefumo.

The Sign of Health.

(A) K-, NI, M-, F-.

(B) " *Ako fuma-fuma, 'mokana,
U sala eka monoko
Ke nokiloe ke ea llang*

Get well again, you sufferer,
Remain like a flowerbud.

I was anointed by one who is
crying,

Katlase le kaholimo."

Below and above.

(C) *Moimana oa kula. Mpa ea
hae e rata ho tsoa pele ho nako.*

A pregnant woman is ill. The
embryo wants to come out before
the time.

*A etsetsoe pitsa ea lengana, selo-
mi, mosisili le seletjane.*

A potion must be prepared for
her, including (the plants) worm-
wood, scabiosa, sage and mahernia.

*O tsoanetse ho phatsoa mokhu-
bung le thekeng ka lenaka la meleko.*

She must be anointed on the
navel and around the loins with
the horn against witchcraft.

Mpa e ke ke ea tsoa le khale.

She will never again experience
miscarriage.

Tumi ea Melimo.

The Fame of the Ancestors (or gods).

(A) K-, Nf, Mf, F-.

(B) " *E eme e chichana,
E lumang lengope ho heleha* "

E antse khomo e le tsoetse.

Koana Bopeli tlali e oele.

*Tsatsi ha le chaba, taba tsa bole-
loa.*

(C) *Motho o amohetse lefa le
lengata, empa o timme banababo.*

*Balimo ba kene tabeng eo, 'me ha
bana ba motho eo ba kula, ke hona
a qalang ho hopola ketso ea hae. Ha
a rata hore bana ba hae ba fole, o
tsoanetse ho fa banababo letho.
Hape o tsoanetse ho etsetsa bana ba
hae sehlabelo le hlatsuo ea nyoko.*

It is standing, the hornless cow,
Which makes a noise as of a
landslide.

It suckled the newly calved cow.
Far away, in Bapeli's land, the
lightning has fallen.

At sunrise the affairs shall be
explained.

A man has received a big heri-
ance, but he gave nothing to his
brothers.

The ancestors have taken part
in that affair, and now that the
children of that man are ill, he
begins to think of his deed. If he
wants his children to recover, he
must give something to his bro-
thers. He must also offer a sacri-
fice for his children and anoint
them with the gall.

Tumi ea Mabone.

The Fame of the Lamp.

(A) K-, Nf, Mf, F-.

(B) " *A tlouatsana,*
A tlou ka fiphala,
A tlou ka kena ka lenyele.

*Mehlaleng ea lira ha e ba khubelu ;
Ha e ba mali, ha e ba malobolobo.*

U fofore tsebe, tlou maokhola,

O female elephant,
O elephant, I have become blind,
O elephant, I have entered secret-
ly.

The path of the enemy was red ;
There was blood, there was dis-
order.

Shake the ear, you running ele-
phant,

Tse ling li hole, li u tseba lebitso.

That the others should grow and remember your name.

(C) *Tlou ke setsoantso sa morena a qabanyang bara ba hae.*

The elephant is the symbol of a chief who is spreading discord between his own sons.

Esita le lichaba li se li kene phaphang eo.

Even the nation is taking part in that quarrel.

Tabeng eo, batho ba patsoe ka manaka, metse e upelloe ka lithakhisa.

In such a case, people must be inoculated (with the medicine) from the horn, villages must be protected by means of pegs.

(D) The "mabone" means also a kind of small galium with yellow flowers. In case of danger and of epidemy, the Basutos use to put, on every path leading to their village, small pegs smeared with medicine.

Tumi ea Morara.

The Fame of the Creepers.

(A) K-, Nf, Mf, Ff.

(B) "Ke morara o moholo,

It is the big creeper

O thetloea ke mahlaku ;

Its leaves have fallen ;

Mashala rea a roa, rea eketsa ;

We warm ourselves at its embers, we use it again ;

O leseli, o lebone

You are the light, you are the lamp

O reng mafutsana ha o re bonese.

Which says : Make light for us: poor people.

(C) *Lipelaelo li teng kahar'a motse. Batho ba loantsana ka boloi.*

There is misunderstanding in the village. People are fighting each other by means of witchcraft.

Ho sebetsoa ka mefuta e mene ea morara.

They must use the four kinds of creepers.

(D) The four creepers are remedies held in great estimation by the Basutos, rich and poor alike.

Hloele ea Khutsanyana ea Naketsana.

The Appearance of the Charm of the small Mouse dog.

(A) K-, N/, M-, F-.

(B) "Ngaoan'a khulu ka cha,

Child of the tortoise, I am burning,

Ka finyella mahapeng

I suffered in my heart,

Ke etsoa ke bokhutsoanyane ba me ba khulu."

On account of my smallness of being a tortoise.

(C) *Hloeano e teng pakeng tsa basali ba motho, ka baka la sethepu. E mong o etsoa hampe ka baka la bang. Ngaka e tla mo fa setlare sa mahlohonolo.*

There is hatred between the wives of a man, on account of polygamy. One of them is persecuted on account of the others. The witchdoctor will give her medicine for good luck.

(D) The paw of the mousedog is used by the Basuto women as charm against witchcraft.

Hloele ea Makholela a Basotho.

The appearance of the Orchis of the Basutos.

(A) KI, NI, MI, F

(B) *A bana ba seeng,*

Of the children of one clan,

"A 'maseabane seaba moloko,

Of the distributor who gives posterity,

Oa 'mamohope o mosueu ke hopotsoe.

Of the white calabash for remembrance.

Ke hopoletsoe ho abeloa linama

Remembrance for distributing the meat,

Tsa bo nku le potsanyane

Of sheep and kids.

Tsa tsephe li baka tlala maleng."

Of the springboks bringing hunger to the stomach.

(C) *Motho o louoa ke bahabo, kapa mosali oa hae.*

A person is bewitched by his own relatives, or (a man) by his wife.

*Lekholela la Basotho le na le
matla a ho qhala boloi.*

The orchis of the Basutos has
the power of driving away witch-
craft.

Lentsoè la Mafole a Thekoane.

'The Rise of the Cobra.

(A) KI, N-, M-, F-.

(B) "O oetse tlapeng, a re the-
bana,

He fell on the rock and laid
down,

A ba a tsoha le meroalo ea hae,

But he got up with his luggage,

A ba a tsoha a fola-foleloa.

He got up and shook the dust.

Hloho tsueu, roala liala ;

White head, wear ornaments ;

Moriri o mosueu ke letsuao,

The white hair is a sign,

*Ke hao baholo ba shoeleng ba o
luma.*

This is what the dead ancestors
are longing for.

Sekola ho hotle sa hloho ea 'mutla.

A head ornament is nice when it
is from the head of a hare,

Ke malatanya."

It is the last time.

(C) *U batlile ho longoa ke noha
kapa u batlile ho hlaleloa ke kotsi.*

You nearly got bitten by a
snake, or you nearly met with an
accident.

Mabone a makoribane.

The lamp of the seers.

(A) K-, NI, MI, F.-

(B) "Hlakane o hlakane le mo-
hoehali.

The quarreller has quarrelled
with his mother in law.

Na sentle sa mabone keng?

What is the use of those lamps ?

Ha u re ka sa u bone mabone,

When every morning you see
wonders,

Libe li feta u li bona.

The sins are passing and you see
them.

*Ha u bona lesia la khomo le la
motho.*

When you see the offspring of a
cow and of a human being,

U le bone u le hlalohanya maleng."

You see them and distinguish them in the entrails.

(C) *Motho o hlola a tsoere litopo.*

Somebody has frequently to deal with corpses.

O senyehetsoe ke mosali le bana.

He lost his wife and his children.

Leoa lena lea tsepisa.

This position (of the bones) is hopeful.

Ho sebetsoa ka mabone le lepata maoana.

He must use the small galium and also a kind of fern.

BELIEFS AND CUSTOMS OF THE ǀXAM BUSHMEN

From material collected by

Dr. W. H. I. BLEEK and Miss L. C. LLOYD between 1870 and 1880

Edited by D. F. BLEEK

Part VI. RAIN-MAKING

Leading out the Rain-animal

Dictated by *Diä!kwain*, a Bushman from the Katkop hills

*Ma:ma siŋ ká haŋ -|k'e:, tĩ e:
!k²e !kən |hiŋ !khwa:-ka xoro, hiŋ
ke: |ki _tá:ĩja ó hi-ka !xó:ě, !khwa:
se ||a kǎũwa he ǎ: he-ka !xó:ě,
!kauĩ |k'a: se |hiŋja he ǎ:, he se
!au!augən. He _saŋ ||nau, !khwa:
xa kǎũwa, he _kóǎ _saŋ -!khouwi.*

Mother used to say, that people pull out the water-bull in order to lead it over their place, that the rain may fall upon their place and the wild onions (Jock uintjies) sprout there, so that they may live. If the rain did not fall, they would starve.

*Hē tikən e:, !geitən se ||a -|ka:
tĩ !khwa:-ka xoro au he-ka !xó:ě,
tĩ e:, he _tá:ĩ ||nai !kauĩ |k'a:, he
hĩ se ||keŋ _ha:ĩ o !kauĩ. Au
!khwa: k'auki kǎũwa, he _kwa
k'auki |ni !kauĩ -|k'a:, ta he ts²oěŋ
e: !kau!kaunka ĩ, he ka ||keŋ hĩ
he ĩ:. Hē tikən e:, he ka !khwa:
kǎũwa he ǎ.*

Therefore the medicine men shall go and kill the water-bull on their land, where they walk to be near the wild onion leaves, in order to dig up and eat the wild onions. If rain does not fall, they cannot see the wild onion leaves, for these things are bulbs which they dig up and eat. Therefore they want the rain to fall.

*Hē tikən e:, he ka !khwa:-ga
!k²e |ki kǎũwa he a: !khwa:, hē si
||keŋ _ha: hĩ, au !khwa: kǎũwa
!kauĩ -|k'a:, ta he ts²oěŋ _dɔa e:,
he -hĩ:, |xam-ka !k²e-tu hũ:. Hē*

That is why they want the water's people to make rain fall for them, that they may dig and feed themselves when rain falls on the wild onion leaves, **for these are what they**

tikən e: hε tay-ĩ !khwa:-ga !geitən, hε si |ki kǎũwa hε ǎ: !khwa:.

eat, the Bushman's food. So they beg the water's medicine men to make rain fall for them.

Hε tikən e:, hε kay ||e !khwa:-ga !geitjĩ ≠xamma hε ǎ:, !khwa: se kǎũwa hε ǎ:, hε si |ni _ha:. Hε tikən e:, !khwa:-ga !k²e |ne _tǎ:ĩ i, au hiŋ |ne ke: a ≠xamma !khwa:, hiŋ |ne se |ki se !khwa:, ta |k²e ||kwaŋ |gaukən ti e:, hε ka !khwa:-ga !geitən |ki kǎũwa hε ǎ: !khwa:, hε xoǎkən-gu se ||keŋ _ha: hĩ-ka !kauki, hε kya !kaukən ||keŋ _ha: hĩ.

Then the water's medicine men fetch it for them, that the rain may fall for them, that they may see food. Then the water's people walk about fetching the water, bringing rain, for the people are asking that the rain medicine men may make rain fall for them, that the mothers may dig up food for their children and the children dig up food for themselves.

Hε tikən e:, hε -|k'e: !geitən i:, !geitən ||xum hε, !geitjaŋ kan |ne !keiŋ ||au-g |ne |ki kǎũ-wa hε ǎ: !khwa:. Hε tikən |ne e:, hε |ne ||aŋ _|k'o: !hǎũ q-!khwa:-ga xoro ||kēĩ-||kēĩ, hiŋ |ne ≠kei |hiŋ !khwa:-ga xoro, hiŋ |ne |ki _ta:ĩja, o hiŋ ke _|k'o: !hǎũ o ha ||kēĩ||kēĩ. Hε |ne |ki ||a:|aŋ |khi:ja au kamaŋ, hε !khwa:-g |ne kǎũ. Hε-g |ne |i:ja, hε |khwa:-g |ne kǎũ au hε ti e:, hε |ka ta !khwa: i:.

Therefore they speak to the medicine men about it, and these promise that they will really make rain fall for them. Then they go and sling a thong over the water-bull's horns, they lead it out, they make it walk when they have slung the thong over its horns. They make it walk along and kill it on the way, that the rain may fall. They cut it up, and rain falls at the place where they threw it down.

Hε !khwa:-g |ne _óǎkən kǎũ, hε-g |ne ||nau !khwa: ; au !khwa:-ga eŋjaŋ !hauwa, au !khwa:-g |ne kǎũwu s²a: !gǎokən ||a i:, o hiŋ |kúūtən ||a: ; !khwa:-g |ne kǎũwa !kuŋ s²o:, hiŋ |ha: |xwe:. !k²e e: siŋ tay-a !khwa:, hiŋ !kwē:ĩ óē ||k'oen !khwa:-ga _|kwa:gən. (!khwa:-ga) !k²e ||a: |neiŋ, hε ≠kaka !k²e e: siŋ ||na |neiŋ, ti e: !khwa: kay ka se kǎũ, hε !k²etən |ne kukuūtən |k'e:, ti e:, hε siŋ _dóǎka !khwa: !keiŋ ||auwa |kwē:ĩ |kwĩ, ha kǎũwa hε ǎ:

Then the rain does fall, they compel it; where the water's flesh is put down, there rain falls following them as they return home; the rain falls behind them, they come on first. The people who have asked for rain can really see the rain clouds. The (rain's) men reach home and say to the people who are at home, that the rain is going to fall, and these answer that they see rain is truly going to fall for them.

Further notes by *Dǎ!kwain*

!gitan̄ |ne |ĩ: !khwa:-ka xoro, hiŋ
 |ne |kwāĩ-ĩ: !khwa:-ka xoro-ka eŋ.
 Hiŋ |ne ||nau, !khwa:-ka xoro-ka
 eŋ kuitje, hiŋ |ne !gabbetən-ĩ he, ti
 e: !khwa: se |kwē:ĩ |kwi ha kãũ, ĩ:.
 !khwa:gən |ne ||nau, ti e: he |ka
 tã: !khwa:-ka xoro, ĩ:, !khwa:gən
 |ne !k²attən-ĩ. He !kauĩ |k'a:
 _||kwaŋ |ne |ha: !k²e ā:, he !k²e
 _||kwaŋ |ne ||ke:n hĩ: he o !kauĩ, ĩ:.

!k²e e: ||na ||neiŋ, he |auwi
 !khwa:-ka _|kwa:gi, ĩ:, he he ku-
 kũtən |k'e:, ' !gitən tan̄ _||kwaŋ
 ||khōā |k'a|k'a swe:nja !khwa:-ka
 xoro, ta:, u _||kwaŋ |ne ||k'o'en, ti
 e:, !khwa:-ka _|kwa:gən _||kwaŋ |ne
 swe:ŋswe:ŋ sa:. Ta: !khwa:ka
 _|kwa:gən _||kwan a:ki, he tĩ _||kwaŋ
 ||khō, he se !kē:ĩ ||ou, he |ki kãũwa
 hi ā: !khwa:.' Hé he |auwi ti e:,
 !khwa: _baitja sa:, he he kukũtən
 |k'e:, ' !khwa: kaŋ _oā se !kē:ĩ ||ou
 ha kãũ, ta: u _||kwaŋ |ne ||k'o'en, ti
 e:, !khwa: |kwē:ik'o, haŋ _baitən-ĩ,
 ĩ:.'

He !khwa:-ka !giŋən !kũtən sa:,
 ĩ:, hé he kukũ, hiŋ |k'e:ja !k²e ā:,
 ti e:, he _||kwaŋ |ki kãũwa !k²e ā:
 !khwa:, !k²e se-g |ne dī ti e:, hé ka
 dī he, he ta ||nau !khwa: kãũwa,
 he-g |ne k'aui !kōāse he |ka:gən,
 ta:, he ta-g |ne dī: tikəntikən !ko!kō:-
 ĩŋ, o he k'aui |ne _||gauē hĩ: he;
 he he-g |ne dī: |a:, o he ||ku||ku:ka,
 o !khwa: kãũwa he ā:. O he-g |ne
 !kau!kauika, he-g |ne ||ku||ku:kən,
 he he-g |ne k'aui ≠ĩ:, he siŋ
 _||kwa: tan̄-ā: !gitən o !khwa:. Ta:

The medicine men cut up the water-bull, they broil its flesh. They treat the rest of its flesh this way, they throw it away on the places where they want the rain to fall. The rain does as follows, where they kill the water-bull, there rain runs along the ground. Then the wild onion leaves sprout for the people, and these dig and feed themselves with them.

The people who are at home see the rain clouds and say to each other, "The medicine men really seem to have their hands upon the rain-bull, for you see that the rain clouds come gliding along. For the rain clouds are fine, and it looks as if they are truly going to make rain fall for us." Then they see that the rain comes with lightning, and they say to one another, "Now rain is really going to fall, for you see that the rain is lightning."

Then the rain medicine men return and say to the people, that they have made rain fall for them, and now the people will act as they always do, when the rain falls, they do not take care of one another, for they do evil actions and do not seek food for them; then they fight when they have grown fat, after rain has fallen. When they are prosperous they grow fat, and do not remember how they have been begging the medicine men for rain.

*hé ti he e; !gitən k''auki ta: he kwan
/ki kãũwa he ā: !khwa:, i:.*

That is why the medicine men will
not always make rain fall for them.

The breaking of the thong, by *Diä!kwain*

*Ta:ta kukuütən ≠kaka si ā:, ti e:,
Kokoro _hã: kukuü, haŋ ≠kaka ha
ā:, ti e:, !hãũ hã: a: he ||khóä ha o
!khwa:-ka xoro ||kēĩ||kēĩ, !hãũ _hã:
/ku ||nau, o hiŋ ke: ≠ke: /ki !xwoni
!khwa:-ka xoro o !khwa:, e: ha ká:
ha |e: he, !hãũ /ku-g |ne !kwa:, he
xoro /ku |e:, i:.*

Father told us that Kokoro, (a
very old Bushmen), had told him
about the thong which they placed
on the water-bull's horns, how once
when they tried to turn the water-
bull back from the water into which
it wanted to go, the thong broke
and the bull went in (to the water).

*He !hãũ _hã: /ku di kúü !xwan-
!xwan !kummi, i:, o ha !a: hóä
_!gwa:xu, ha se !kúütən, !k²e se ≠en,
ti e:, he tã: a !khwa:-ka xoro, ta:
hé ti hi e:, !hãũ /kwē: da, i:. Ha
||ka||kãũĩŋ, ha !xwä !góĩŋ!góĩŋ a:
!a: hóä _!gwa:xu. Ti e: Kokoro
/kwē: dakən ≠kaka ta:ta ā:, i:, ti
e: !hãũ _hã: ka /kwē: da, i:, o há:
!kwa: óä xoro ||kēĩ||kēĩ, _hã: !xwan
!kummi-ka !nũĩŋ.*

Then the thong sounded like a
!kummi, (a musical instrument
played by women), as it passed
along above in the sky returning
home, that men might know they
had lost hold of the bull, that was
why it sounded. It vibrated (with
a ringing noise), as if a bull roarer
were crossing the sky. That is
what Kokoro told father that if the
thong broke off from the bull's
horns, it sounded like a !kummi
string.

A rain story, by *Diä!kwain*

*He !k²e !hi:ŋ ||a: o ti e: !khwa:
fo: he, ti e: he ≠enna ti e: !khwa:
e:, !khwa:-ka xoro |e: ta: he. He he
tã: ti e:, !khwe s²o fo:we, !khwa:-ka
xoro xa se !khou he, he se ||e !khwa:,
o xoro a k''auki ≠enna he; he se*

The men go near the place at
which there is water (a spring in a
deep hole), for they know that the
water-bull is in that water. Then
they feel where the wind is, lest
the water-bull smell them, they

|xwerrija, ha se |kwā:, he se ||e
!khwa:, o ha kaŋ |kwā: ||na.

mean to go to the water without its being aware of them; they will lie in wait till it goes to graze and approach the water while it is grazing.

He se !kā: |kiseja, he se ||kho:
!hāũ o ha |nā:, o ha: sa:; ta: he
klē ≠ni:ja |ki _taija. He tikən e:,
he klē !ke!ke akka, ha k''auki se
≠en, ti e:, !k²e |xwerri |kija, ta: ha
_saŋ ||nau, ha ≠enna, ti e:, !k²e _óä
|xwerri |kija, haŋ k''auki _saŋ |hiŋ
o !khwa:, !k²e |k'a|k'a se swe:nja.
Ta, hé ti he e:, !k²e klē !ke!ke akka
ĩ, ha k''auki se |nĩ |khwetən, he se
≠ni: |ki _taija.

They will wait its return to put a thong over its head as it comes, for they want to catch it and lead it away. So they try to approach quietly without its knowing that anyone is lying in wait for it, for if it knew that men were waiting to catch it, it would not leave the water, so that their hands might seize it. That is why people approach quietly, that it may not notice anything, so that they may take it away.

Ta: ts²a a: _tai o ||kwonna, ha
k''auki e, ta: ha |ku _tai o ||ga:.
He tikən e:, !gitən ka |ku ≠ni:ja o
||ga: a: ha |kwā: ā:; he tikən e:,
he se !kō:āse ||ke: a: ha se _tai ā:,
ha se |kwā:. He ha _||kwaŋ _tai,
ĩ:, he !k²e !kā: o !khwa:-ka xoro
||neŋ, ha se |kwā: ||na||na, ha se
sé; he se |kā-ā, he se |ki _taija.

For it is not a thing that walks by day, but by night. Therefore the medicine men catch it at night when it is grazing; that is why they watch the time at which it goes to graze. And when it has gone out they wait at its home while it grazes there, for it to come back, to catch it and take it away.

!kwi a:, ha e !khwa:-ka !gi:xa
!kerri, ha ≠enna, ti e:, !k²e |kwē:ĩ
k''o, hiŋ _tauitən hĩ !khwa:-ka xoro,
ĩ:, ha se !kāũŋ siŋ, !k²e e: ha ||ka-
||ka: he, he se !kuŋ siŋja. He !kan-
na o !hāũ |em, he se hériibija, o ||ke:
a: ha ||khóä !hāũ o !khwa:-ka xoro
||kēĩ||kēĩ ā:; o ha: |ki |e:ja !hāũ
o xoro |nā:, he se ≠ke: |ki !xwōnni
ha, o he k''auki ā: !khwa:-ka xoro
se |e: !khwa:. He tikən e:, he se
_bai, o há: !naunko !uhi ||na, he se
!kan ||k'e: ā:, he se ||óākən |ki|ktja,

A man who is an old rain medicine man and knows how people work with the rain-bull will lead, the men whom he teaches will follow. They hold the end of the thong to help him when he has thrown the noose over the water-bull's horns; when he draws the thong tight on the bull's head, they will pull it back and not let it enter the water. That is why they must be quiet while it is still outside there, in order to take hold of it together, to catch it quite out-

*o ti e: !uhi, ha k''auki se |e:, he se
≠ni: |ki _taija.*

*!hāũ |ku-g |ne ||nau, !kwi a:, ha
ká ha ||kho: !hāũ, o !khwa:-ka xoro
||kēĩ||kēĩ, he !k²e _||kway ke: hériibi
!kwi a: ||khóũ |hāũ o xoro ||kēĩ||kēĩ,
!hāũ |ku-g |ne !kwa:, he xoro |ku-g
|ne |e:, i: . He !k²e kukuütən |k'e:,
'!hāũ ti xa á:, u |ki|kíja á: a, ha
!kwa: xuwa hi ā xoro á: a?'*

*He !gixa !kerri |ne kukuütən |k'e:,
ti e:, ha _||kway k''auki ≠enna,
ts²a de |nō a dí: !hāũ, he !hāũ |ne
!kwa: xuwa he ā: !khwa:-ka xoro, o
ti e:, ha _||kway siŋ ka, haŋ ≠i:,
ti e: !hāũ |gi:ja, o !hāũ _óä |ku
k''auki |gi:ja. Ta: he _||kway |ku
se-g |ne xu: tu !khwa:-ka xoro, he
se _||kwa: |kũ !kuiütən; ta: tsa de
_||kway k''auki da:, ta he _||kway
|ku tã:ä !khwa:-ka xoro. Ta: !k²e
e: ||na ||neiŋ, he _saŋ !kã: |ki|ki he,
o hé ka: he ≠i:, he k''auki ||a, ti e:
!khwa:-ka xoro ||na he; he se ā:
!k²e se ≠en, ti e:, he _||kway |ku
tã:ä xoro.*

*He he _||kway !kuiütən ||a:, i:, o
he ≠kaka !k²e ā:, i:, ti e: !hāũ
_||kway tuko a: !kwa:, he tikən
_||kway e:, he |ku-g |ne ||ause
!kuiütən, i:, o he k''auki |ne |ki sa: o
!khwa:-ka xoro, i: . Ta, he _||kway
siŋ ||nau, !hāũwa xa a: !kwa:, hiŋ
_||kway siŋ se |ki se !khwa:-ka xoro.
!hāũ _||kway a: |ne !kwa: xuwa he
ā: !khwa:-ka xoro.*

*He !k²e kukuütən |k'e:, tsa de |nō
a:, he |ki|kí !hāũ a: k''auki |gi:ja
ā: ? He !gi:xa !kerri |ne kukuü, haŋ*

side, so that it cannot go into the water and they can lead it away.

Once when a certain man wanted to put the thong over the water-bull's horns, and people were ready to help the man who was putting the thong on its horns, the thong broke, and the bull went in (to the water). Then the people said, "What sort of a thong have you been using, that breaks and lets the bull go from us?"

Then the old medicine man said, that he did not know what was the matter with the thong, that it should break, letting the water-bull go, when he had thought that it was strong, but it could not have been strong. Now they would have to let the water-bull be and return home; for there was nothing they could do after losing hold of the water-bull. Moreover the people at home would be waiting for them and would think they had not gone to the place at which the bull was; they must let these know that they had lost hold of the bull.

So they returned home and told the people that it was the thong which broke, causing them to come back empty-handed without bringing the water-bull with them. For if the thong had not broken, they would have had the water-bull. It was the breaking of the thong which caused them to lose hold of the water-bull.

Then the people said, why had they taken a thong that was not strong? Then the old medicine

|k'e:, ti e:, ha _||kwaŋ siŋ ≠i:, ti e:, !hãũ |gi: akka, o !hãũ _dã |ku k''auki |gi: akka; ta: !hãũ |ku-g |ne ||aŋ !kwa: xu:wa he ã: !khwa:-ka xoro.

man said, he had thought that thong was strong enough, but it had not been strong enough; for it had gone and broken, letting the bull go.

He |gi:xa kɔ: |ne kukũ, haŋ |k'e:, ti e:, !kuko: |nõ k''auki _dõã ≠enna, ti e:, ts²a ɔpwa k''auki e, he ha |ki-|ki !hãũ a: k''auki |gi: akka; ha-g |nõ k''auki _dõã ≠enn, ti e: !khwa: |ka:xa _dõã e. Ha k''auki ta ||kai-tən, ha |gi:ja. He tikən e:, ha sin se |ki _tai !hãũ a: |gi: kwəkwəŋ-a.

Then another medicine man, (who had been at home), asked the other, if he had not known that it was not a little thing, that he had taken a thong which was not strong enough; had he not known that it was a fierce bull? It was not a weakling, it was strong. Therefore he ought to have taken a really strong thong.

Ta: ha _||kwaŋ ≠enna, ti e:, ha _||kwaŋ ka ha |e !khwa:. Ha _hã: e !khwa:-ka |gi:xa, ha _hã: _||kwaŋ siŋsiŋ, kwaŋ |ku ≠enna, ti e:, ha: se |kwẽ:ĩ |kwẽ, ha dī, i:.

For he had known that it would try to go into the water. He had been a rain medicine man before, so he ought to have known how he should act.

'Hé ha ka |ku k''waŋ !khwã:, ti e:, ha _am ka ≠kaka ke, ti e:, ha _hã: _||kwaŋ e !khwa:-ka |gi:xa; he tikən _||kwaŋ e:, ŋ kaŋ ||k'oen, ti e:, !kẽ:ĩ ||au |nõ a:, ha ≠kaka ke:ja, há ka ha _hã: e !khwa:-ka |gi:xa. Hé ha ka |ku k''waŋ !khwã: ɔpwa, ti e:, ha _||kwaŋ |ne á: ||aŋ ã: !khwa:-ka xoro _||kwaŋ |ne !kau-wi:, ti e:, ha ||kwaŋ k''auki ta |kwẽ: da. Ta:, ha _||kwaŋ ka !xwəŋ ha e !khwa:-ka |gi:xa kwəkwəŋ, o ha: ≠kəkən s²o:wa ka:. He tikən ||kwaŋ e:, ŋ siŋ ka ha |ne ≠xamma !khwa:, i:, ŋ siŋ |ne ||koen, ti e:, !kẽ:ĩ ||au |nõ a:, ha ≠kaka ke:ja, ŋ se-g |ne ||koen. Haŋ _||kwaŋ !kẽ:ĩ ta:, ha k''auki e !khwa: ka |gi:xa.'

"He has acted like a child, though he told me that he had been a rain medicine man, that was why I wanted to see whether he had told me the truth, when he said that he had been a rain medicine man. He has acted like a little child by letting the water-bull live, which was not what he had promised. He spoke as if he had been a real medicine man, when he sat talking with me. That was why I let him fetch the water, in order to see whether he had been telling me the truth. It is now clear that he is not a rain medicine man."

He ha |ne kukũtən |k'e:, 'Ts²a _kã: a:, a-g |ne !xwəŋ ŋ |k'a|k'a

Then the other replied, "Why do you talk as if my hands had not

k''au _||kwaŋ swe:nja !khwa:-ka xoro ā: ? !hāũ _||kwaŋ |ku a: !kwa: xu-wa ke !khwa:-ka xoro. He tikən |ne ||khɔ, ŋ tã:ä, i:, ta: ŋ siŋ se k''auki tã:ä, !hāũ _||kwaŋ |ku a: !kwa: ke, he ti-g |ne ||khɔ ŋ tã: ha, i:. Ta ŋ _||kwaŋ siŋ se |ki seja, o !hāũwa xa !kwa: xu: tüä ka: ha. He tikən _||kwaŋ e:, tikən |ne ||khɔ, ŋ tã:ä i:.'

He !kuko: kukuütən |k'e:, 'A xa k''auki -óä sɔo -dóä ka ||nau, a: dí !khwa:-ka ≠ni:≠ni:, a kwəŋ dí akka tswəŋ o sã:; a se ā: !kʔe e: |xāũ ||ne hĩa a, o sã:, he siŋ kwəŋ |ki sã: _||kwəäi.'

been upon the rain-bull? The thong it was that broke, letting the water-bull get away from me. That made it seem as if I had lost it, but I should not have lost it, if the thong had not broken, making it seem as if I had lost it. For I should have brought it, if the thong had not broken. That made me seem to have let it go.'

Then the other said, "You do not seem to have remembered when you were seizing the water, that you should put *buchu* on the things; you should have given the men who crept up with you *buchu*, so that they smelt of *buchu*." (If the bull had smelt *buchu*, it would have been calm and gone quietly without struggling.)

!nuĩŋ-|küütən, a rain medicine man, by Diä!kwain

ŋ !kóŋ !kerri, ha |kē ó e !nuĩŋ-|küütən; ha táta ka siŋ ||nau, táta ≠kauwa !khwa: kwəŋ kãũ, táta |gauka; o há: k''auki ||na si, ta: táta |ku a taŋ-i ha o !khwa:. O tátakən ta: ||ka ti e:, ha |ku tüi táta, o táta |gauka, ha |ku e !gi:xa.

He tikən e:, táta -óä ||nau kaŋ !naunko e !khwã:, o !kwetən-ta-||ke:njaŋ !naunko ≠ānni; táta |gauka, o !khwa:, o ŋ ||xēi-ha |k'e:ja táta, táta _am |gaukən, he se !küütən hé-ka !xóë, !khwa: se kãũwa he ā:, ta:, ||kwonna k''auki tym ɔpwa

My greatgrandfather's name was !nuĩŋ-|küütən; father called on him, when he wanted rain to fall; although he was no longer with us, yet father used to beg him for rain. For father believed that, being a rain medicine man, he would hear father when he called.

That was what father did when I was still a child and (my sister) !kwetən-ta-||ke:n was still small; father prayed for rain when my brother's wife begged him just to pray, that they might return home, that rain might fall for them, for the

ta |i; !k²āũ se _am di ku tã serrika
he ā; !kou a; he klē: |kã-ā ||e ha.

He táta ||nau, η ||xēi-/haη ka ha
|k'e: táta, tátakən kukuītən |k'e:ja
η ||xēi-/ha ā; ts²a de |nō a; η
||xēi-/ha |ne |kwēi kú:ĩ ā: ? ha-g |ne
!xwāη |khwa:-ka !khwa: se kũũ ?

He η ||xēi-/ha ||nau, tátakən ká
ha |kwēi kóā η ||xēi-/ha ā; η ||xēi-
|haη kukuĩ, 'η @pwai-/hĩ-wε:, a
kaη k''auki se |kwēi ku; ta: a |ku
se _am |gaukən |k'waiη, ti e;,
!khwa: |khu |nō k''au se swe:η
se_lgwa.xu, tí se xarra, ti di ku tã
serritən, o _|kwa:gən-ka dummo.'

He tátakən kukuĩ, haη |k'e; 'ne
ú ki ||kaitən ||xau, i |ne ||a ||kau
sīη ||xau, i |ne s²o ko'gōā-ā _||gauē
whai,' He táta kukuītən |k'e; táta
_||kwaη ≠enna, ti e; η ||xēi-/ha-gu
_||kwaη ≠umma, o hīη ||na ti e:
ā. Hīη _||kwaη ≠kauwa he |kũitən
he-ka !xóē. Tátakən _||kwaη ||xam
≠kauwa, ti e; he klē: !kũitən he-ka
!xóē. He si ||kau sīη ||xau, ī; o
||kōiηjaη ||kau !khe:.

Táta ≠kakən ī; he táta kũi,
'!nuīη-/kũitən-wε, |ne -ā !kaukən
|ne !kũita ||xwa:gən-tē ā; ha se |nĩ
!kaukən; ta: ha _||kwaη s²o ≠ī:
!kaukən. Ta: !kaukən ||kwaη
≠umma, o hīη ||na η. Hē tikən ε;,
a se _am serritənserrika he ā; !k²āũ
ε; he klē !kũitən |kã ||a he.'

He táta kukuītən |k'e; 'A d: ||kho
!nuīη-/kũitən, a kaη ka sīη ka d:
≠kaka he, a _hā: se ||nau, ||k'e: a:

sun was burning not a little, that
the ground be made cool for them,
the hill which they had to pass.

When my brother's wife spoke
thus to father, he answered, asking
her, why she did so? did it seem as
if rain were likely to fall?

Then my brother's wife said to
father, after he had answered her
in this manner, "O my father-in-
law, you should not say that; but
you should first pray and try, whe-
ther a rain hair will not come glid-
ing over the sky, that the place may
be cool again with the clouds'
shadow."

Then father answered, "Go out
and climb the Brinkkop, let us go
and sit up on the top of the Brink-
kop and look about for springbok."
And father said that he knew that
my brother's wife's people were
waiting where they were. They
wanted to return home. He also
wanted them to return to their home.
Then we climbed up the hill, when
the sun stood above it.

Father spoke and said, "O
!nuīη-/kũitən, let the children return
to ||xwa:gən-tē, (their father), that
he may see the children, for he
seems to sit thinking of them. But
the children are waiting here with
me. Therefore do please cool for
them the ground which they must
pass on their return."

And father said, "You who
seem to be !nuīη-/kũitən, you used
to say to me, that when the time

a |ku:ka ã:, ha-g η |gauka a ã:,
akən Ĵă: se |xum η, a se -ã |khwa:
se kăũwa ke.' He |khwa: |ku |nau,
tátakən s²o ko ≠kakən, |khwa:-ka
_|kwa:kakən |ku swe:η sa:, |khwa:-
gən k''auki ||uhd: ||kabba, ta:
|khwa:-ka _|kwa:gən |ku ≠ka-
≠kăĩn _lgwa:xu.

He η kuküü, η |k'e:ja táta ã:,
'Táta-we, |ne ||k'o'enja, |khwa:ka
_|kwa:gən kaη |ku |ki |haη _lgwa:-
xu.' He táta kuküü, haη |k'e:ja ke,
η xu: tu |kwěĩ ku, η |ku ≠gou, si
se |ku ||k'o'en, o si tsaxdítən, o si:
k''auki ≠kakən |khwa:-ka _|kwa:-
gən. Táta-kən _|kuăĩ:η η, ti e:, η
kwăĩ |kwěĩ da, o η k''au |ku ≠gou-
wa. Táta-kən kuküü, haη |k'e:ja ke,
ti e:, i k''auki ta kwěĩ da, o |khwa:-
ka _|kwa:ka |ñe swe:ηswe:η sa:, ta:,
i ta |ku i: ||k'o'en |khwa:-ka _|kwa:-
gən o i tsaxdítən, o i k''auki ≠kake.

He |khwe |ku |nau, o tátakən s²o
ko ≠kaka ke, |khwetən |ku i: |kuη
siη sa:. He táta kuküütən |k'e:,
'η opwaxăĩ-ha-we:, á kaη ||kho
kaη ≠ĩ:, |nuĩη-|küütən k''au ka siη
ka há ||khau η, ti e:, ha _hă: ka
|nau, ||k'e: a: ha-g ≠ni: |khwa:
ă:, haη a: |khwe tʃu |kuη siη ä:.
Haη ka siη |kwěĩ da, ha: ≠kaka
ke; η a: tă:ă s²o o |khwe. Tikən
taη |khwe i: tʃu |kuη siη, he |khwe
|ku i: tʃu ki |hiη ti e:, |khwe |ku
i: tă serritən, i:. |khwa: _|k'wăĩn
|ku |aη sa: hĩ |khwe, |khwa:-ka
|hăũ e: sa: hĩ |khwe.'

He táta kuküü, haη |k'e:, 'U hi
||kóé ||neĩη, i se ||a s²o ko ||k'o'en siη
||neĩη, i se ||k'o'en tsəa a: |khwe tʃu
küü: taη |khwa: _saη kăũwă:.' He

came that you were dead, if I called
upon you, you would hear me, you
would let rain fall for me." And
when father spoke thus, the rain
clouds came gliding up, the rain
did not pass over, for the rain clouds
covered the sky.

Then I said to father, "O father,
look, the rain clouds are covering
the sky." Then father told me,
that I must stop talking and be
silent; we should look with our
eyes and not talk about the rain
clouds. Father was angry with
me for speaking like that and not
being silent. Father said, that we
ought not to talk when the rain
clouds were floating along, but
merely to look at the rain clouds
with our eyes, without speaking.

Then the wind came, while father
sat talking to me, a following wind.
Then father said, "My daughter's
husband, you seem to think that
|nuĩη-|küütən has not heard me, be-
cause at the time at which he brings
rain, he lets the wind blow follow-
ing it. He is doing as he promised
me, it was I who begged for the
wind. The place needs a follow-
ing wind, and the wind is only
blowing so as to cool it. A smell
of rain comes with the wind, it is
the rain's scent which is with the
wind."

Then father said, "Do you enter
the hut, let us go and sit watching
in the hut, to see whether the wind
is blowing as if rain will fall."

si ||khóě ||a: ||neiŋ, i:, hε: si ||nau,
o si ka swe:ŋ tã:tã: é, hε !khwa:
_tsʔam-i si:, hε !khwa: !gãũ i:.

He táta küi, 'Du-||hũ, a kaŋ
_||kwaŋ !xwã: |k'e:ja ke, ŋ se tú a,
ti e:, a _||kwaŋ |ne !küitən. Ta ŋ
_||kwaŋ |ne tu:ĩ, ti e:, a _||kwaŋ |ne
!huru ||kho, o !kʔãũ.'

Hε !khwa: |ku ||nau, !khwa:gən
ka ha |kwẽi ku, ha !gãũ, hε |ka-|hiŋ
kuküi, haŋ |k'e:ja táta ã:, '≠gwãĩ-
|k'a-wε, tóã! Ti kaŋ !xwãŋ !khwa:
a: kãũwa |hiŋ sa: ||xau, ta: ha
_||kwaŋ xaitən. ŋ _||kwaŋ _o: se
!küitən ŋ-ka !xóé.'

Then we went into the hut, and as
we sat waiting the rain poured
down on us and broke (?).

Then father said, "Dú-||hũ:, I
think you told me that you were
returning home. I heard that you
were seated (?) on the ground."

Then the rain acted as if it would
break (?), and |ka-|hiŋ said to
my father, "O≠gwãĩ-|k'a, stop!
It sounds as if rain were falling
coming from the mountain for it
is drizzling. I will now return to
my place."

The rain-maker ||kunn, by Diã'kwaiŋ

||kunn kaŋ ka ||nau; o !kʔeja
|ki !kwain_!kwainja ha, ha-g |ne
|k'e:ja !kʔe ã:, ti e:, !kʔe ||khóã kaŋ
_≠ĩ:, !khwa: ka !khwa: se kãũ, ta
!khwa: ka !khwa: se _am -ã @hoken
se -||ko:, !kʔe se ||k'oen, ti e:, tswenŋ
|nõ se _tai, o @hoka: -||ko:wa. Ta:,
ti e: !khwa: kãũwa, i:, hε e: @hokən
ka ||khou akən i:. Tswenŋ |ne _tai,
o _hε. tá: ||ka ti e:, hε !khou, ti e:,
@hokən _|kwʔãĩ ||aŋ. Hε |ne tai, o
hε: tá: ||ka ti e:, hε !khou ti e:, ti
tãŋ @hokən kaurruwa, hε |ne _tai-ã
tiŋ.

||kunn ||nau, ha: |kwẽi ku, ha
|k'e:, ha _taixu: tu !kʔe. !kʔe ||nau,
!kʔeja ||k'oenjã ti e:, ||kunn _óã
!k'wain kwokwãŋ !kʔe, !kʔe |ne ||e
||kunn, hε |ne |k'e:ja ||kunn ã:, ti e:,
tsʔa de |nõ a:, ha ka |kwẽi |kwẽ, ha

||kunn used to do as follows;
when people were angry with him,
he told them, that though they
seemed to think that the rain meant
to fall, yet it would wait till the
bushes were dry, that they should
see whether any game would come
while the bushes were withered.
For when rain fell, then the bushes
became nice. Game came, because
they smelt that the scent of the
bushes was sweet. They came,
because they smelt that the bushes
seemed to be sprouting, they walk-
ed about.

When ||kunn had said this, he
walked away leaving the people.
When they saw that he was really
angry with them, the people went
to ||kunn and asked him why he
had acted like this. He seemed

dí, ā:. Ha ||khóā k''auki ka ≠ī:,
ti e:, ha-ka !kaukən ||kwaŋ ka ||xam
≠ī:, ti e:, he ||kwaŋ ≠kauwa, ti
e:, he ka !kauī |k'a: se |hā he ā:, he
se ||ke:n hā: he o !kauī.

||kunn |ne ||nau, !k²ɛja |kuēi ku,
he |k'e:ja ha ā:, ha-g |ne ≠kaka
!k²e ā:, ti e:, ha ||kwaŋ k''auki
≠enna, tsa a: !k²e k''auki ka tymse
|k'e: ha. Ha ||kwaŋ |ku a:, ha
≠ī: ha, o ti e:, !k²e ||kwaŋ ka
!xwāŋ ha |ki kwəkwāŋ-a !khwa:.
Hiŋ ||kwaŋ ka ||nau, he: ||k'oenjā,
ti e:, !khwa: k''auki ta !khwa: kāū,
he ||kua: kuku, he |k'e: ||kunn,
||kunn kwāŋ |ki kāūwa he ā: !khwa:.
Hiŋ ka ||nau !khwa: |ne kāūwa, he
k''auki |ne ≠ī:, ti e, he ||kwaŋ ka
|k'e: ha, ha kwāŋ |ki kāūwa he ā:
!khwa:.

He tikən e:, mama-gu ka siŋ ||nau,
he: ||k'oenjā, ti e:, !khwa:-ka ||kwa:-
gən |kuēi k''o, ī:; he ||nau, he:
≠kaka he |ka:gən ā:, he kuku, |he
|k'e:, !k²e kaŋ ||khóā |k'e:ja ||kunn,
ta:, ú |ku e:, ||k'oen, ti e: !khwa:-
ka ||kwa:gən |kuēi-u, ī:, ta: !khwa:-
ka ||kwa:gən ||kwaŋ ka a:gən.
Tikən ||kwaŋ ka ||kho !khwa: se
kāū kwəkwāŋ. !khwa: |ku-g ||nau,
o ī: ||kwa: ≠ī: kwəkwāŋ, ti e:,
!khwa: se kāū, !khwa:-ka ||kwa:gən
|ku ts²óákən !kum, o !khwa: k''auki
kāū. !k²ɛtən ||khó: e: ≠kwaija
||kunn. He tikən e:, !khwa:-ka
||kwa:gən |kuēi k''o, ī:, Ta:, tí ka
!kēi ta:, !k²ɛja |k'e:ja ||kunn, o tíja
|ne |kwēi u, !khwa:-ka ||kwa:ka |ne
|kuēi u.'

not to think, as his children were thinking, that they were hungry, that they wished the wild onion leaves to sprout for them, so that they might dig and feed themselves with the wild onions.

When the people scolded ||kunn in this way, he answered saying, that he did not know why they did not speak gently to him. He had thought to himself that the people sounded as if they believed that he really owned the rain. Whenever they saw, that rain was not going to fall, they talked about it, they scolded him, saying he must make rain fall for them. Then when rain fell, they did not remember that they had asked him to make it fall.

This is what our mothers used to say whenever they saw the rain clouds gathering like this; they told each other about it and said, "People must have scolded ||kunn, for you can see that the rain clouds are coming this way, the clouds are beautiful. It looks as if rain is really going to fall. Then when we really think it is going to rain, the clouds disperse and no rain falls. Some one must have contradicted ||kunn. That is why the rain clouds are acting like this. For it is true, that when people scold ||kunn, the consequence is that the rain clouds act in this manner.'

More about -//kunn by /han≠kass²o, a Bushman from the Strontbergen.

η -//kwaŋ óä //k'oen ha; η
-//kwaŋ //k'oenja !khwa: a, ha |ki
kãũwa ha. Haŋ ka siŋ |ki kãũ
!khwa:. Ha-ka !khwa:gən -ĩ kãũ-
kãũ |hiŋ -wurri:, hi |ne -ĩ //kó:ē,
au haŋ tati, hǎ e ti é-ta !kwi, !kou
s²o !kwi |ku é. Sǎ-ta !kwitən
-//kwaŋ e. Hiŋ |nau, ti e:, hi |ku
-ĩ: |na ti é, sitən |ku -ĩ |na ti é, ti
e: |kõĩŋ |hiŋ hi.

η !kõĩŋ -//kwaŋ e -//kunn. η
!kõĩŋ kwokuãŋaŋ k''auki e. Hiŋ
e:, k''auki óä tymopwa ko:ka η.

η k''auki ≠enna -//kunn óä, η
k''auki ≠enna hi, hiŋ kóä -//kunn
xóä, η k''auki ≠enna hi. //kunn-aŋ
|ku !kerritən kwokwǎŋ-a, |ku-g |ne
!kerritən to_tóroka, au ŋ |ku siŋ
!naunko e !khwa. Haŋ |ku siŋ |ne
_dóä !kerritən to_tóroka; he tikən
e:, ha _ku-g |ne -//kukən, ĩ:.

I have seen him; I have seen the
rain which he caused to fall. He
used to make rain fall. His rain
came streaming from out of the
west there, it went to the north,
because he was from that part, he
was a mountain Bushman. He
was one of our family. When they
lived over there (north), we lived
there (east), where the sun rises.

//kunn was my grandfather. He
was not my real grandfather, (but
a relation of my maternal grand-
father). He loved me dearly.

I did not know -//kunn's father
nor his mother; I did not know
them. //kunn was quite an old
man, he was a very old man, when
I was still a child. He must have
been very old then, so he is dead
now. (He was alive when /han-
≠kass²o came to Cape Town,
about 1870, but dead when he went
home about 1873.)

How rain is made by /han≠kass²o

!khwa:-ka !gitən |ne !kan !kwa:
!khwa:-ka !kãũ!kãũ. Hiŋ |ne ku-
kũũ, hiŋ hárruki ||a hi, o !khwe a ĩ:
ta: ti é:a, ha !khwe, ha e !khwa:ka
!khwe; he ĩ: ta: ti é: a. Ha !khwe
ha ts²u !kuŋ so, ha !khwa:-ka
!khwe. He ti hiŋ e:, !khwa:-ka
_kwa:gən |ne |hiŋ sa:, ĩ:. He ti
hiŋ e:, !khwa:-g |ne //kóäkən -//uhá:
ĩ:. o !khwa:gən tati e:, !khwe _dóä
|kun so:.

The rain's medicine men seize
and break the rain's ribs. Then
they throw them along, when the
wind lies over there (north), that
wind is the rain wind; it lies over
there. That wind blows from the
north, that rain wind. Then the
rain clouds come out. Then the
rain passes in front of it, for the
rain feels that the wind is from the
north.

/kannu, a rain medicine man by */han≠kass²o*

/kannu, *haŋ a óá /ki /hou, haŋ /ki /khwa:*. Hé ti hiŋ e:, *ŋ /kōiŋ ta siŋ /ne /kwe:nja, haŋ -ku, '||kha||kha-wε, akən tuko se-!hamma -/auwa-hi, ta, ti ta /kwē, hi k''auki ≠hannuwa, au hi -/kowwa, au ohoKa -/kowwa; tija /kwe, hi k''auki ≠hannuwa, au hī -/kuīta, au ohoKa -/kowwa. Ti se kwan /!ham -/ka, ohoKa se ||khou akən. Ta:, ti ta a:kən, au tí a -kerruwa, au /kauēgən /naŋ/naŋaŋ /ne -/kainja.'*

Hé ti hiŋ e:, */kannu ka siŋ /ne ku, '||khe||khaueja, á kaŋ -a, sa-g /né ta, /a -a, au ohoKakən -/kowwa.'*

Hé ti hiŋ e:, *ŋ /kōiŋ ta siŋ /ne ku, 'A -dóá se dá hī-!kwobba, ha á ka -sitən, ta: !khwa: !kwa!kwagən k''auki ta !xwā !ke!ke. Ta: ŋ a k''auki /ki ||neiŋ, ta:, ŋ /ku ||nau, ti e:, ti ta /kwē, hi k''auki ≠hannuwa, au tija -/kowwa. Hiŋ e:, ŋ ta ≠kaka ha, au kakən tati, !k²e ta /kwēi da, hī ta, ŋ -kwan ≠kaka-ha, ú hi k''au e:, ta dí -/khuru !khwa:, au a ||ka:||ka: hi, á ti. Hi -!ku, ||khóē ||na||na !khwa:, au tí e, ŋ -/kwan xara ka kwe:ja, au ŋ k''auki dí /khuru !khwa:. ŋ a -/kwa t²am so -!ki ta tí, -/kwa t²am /ko: so hi; ŋ -/kwa -/ka tot²ro, au ŋ a tati, ŋ á -/kwa k''auki /ki ||neiŋ. He ŋ á -/kwa /ne /hiŋ -!kuŋ, au há /ne kúŋ, ||nwobbo !k²ū ||a:. ŋ a -/kwa /ne -bu /ho /i, ŋ a -/kwa /ne -/ke:, !kerrukən!kerrukən ŋ.'*

/kannu possessed locusts and rain. Therefore my grandfather used to fetch water and say, "O beast-of-prey, you must please really listen to us, for the place here is not pleasant, for it is dry, for the bushes are dry; the place is not pleasant, because it is white, for the bushes are withered. Please let it be wet, that the bushes may grow beautiful. For a place is beautiful when it is sprouting, when the mountain tops are green."

Then */kannu* would answer, "You beggar, (?), you come and talk of danger because the bushes are dry."

Then my grandfather would reply, "You should make a cloak (of rain) to give to us, for the rain legs do not seem to stay. For I have no hut, that is how I am used to live when the place is not comfortable, when it is dry. Then I speak to you, because the people are talking so, saying that I must speak to you, as if they had not dispersed the rain, when you wet them there. They hid away from the rain, whereas I kept quiet, I did not disperse the rain. I just covered myself with a piece of kaross, gently put it over me; I became very wet, because I had no hut. Then I came out from underneath, when it passed over. I lighted a fire, I sat by the fire drying myself."

More about /kannu by /han≠kass^o

ŋ _||kwaŋ /ku /k'e: /nukən/nukən^o 'ao, /kannu-gu, hē e: siŋ ija.

I am speaking of the old men, /kannu and his friends, this is what they did.

Hi _||kwaŋ /ku ||khabbo-i, ti e:, !khwa: se-kāũ. He e:, hi /ne ≠kaka !k^oe kuitən, ti e:, hi ||khabbo-i, ti e: !khwa: se -kāũ. He !khwa: /ne ||uhá, i: . !khwa:-ka /kwa:kakən /ne -/hiŋ, au hiŋ tati, !khwe -/kuŋ f^o, hiŋ /ne /hiŋ. He tikən e:, !khwa: /ne -kāũ.

They had been dreaming that rain would fall. Then they told the other people that they had dreamt that rain would fall. Then the rain came up. The rain clouds came out, because the wind was in the north, they appeared. Then the rain fell.

Hi /né ta, '||khe||khe-we:, itən tuko se antau !küitən, ta:, ŋ _dōā siŋ ||khabbo-i, ti e:, !khwa: -kāũwa, há !khwa:, há ŋ siŋ ||khabbo-ā ha, ti e:, ha _há k''auki ta !khe!khe; ta:, ha k''auki -tym^opwa battən-i. Ta:, ŋ /ku ||khabbo-i, ti e:, ha _há /ku battən-||k''abbi i, itən _há /ku-g /ne -!xe:ja, au !khwa: !kwaitən.

They said, "O beast-of-prey, let us now return home, for I have been dreaming about rain falling, the rain I dreamt about was an angry rain, for it lightened not a little. For I dreamt that it lightened very strongly at us, so that we hid from the thunderstorm.

'-!koāŋ _ha /e:ja i, ŋ ||khabbo-i, ti e:, ŋ _há ||keŋ /ki -!koā, au -!koā _ha /e:ja ŋ, au ||neiŋjaŋ _hu /ku-g /ne -!kauŋ-a. ŋ há ≠k''anna ||na, au ŋ ka, !kwa: se di kú tã ||garra-kən||garraka ke. Tá, ||uhá _ha /ku /ki !haŋ-a-||nei||nei, ŋ-ka ||neiŋjaŋ _ha /ku-g /ne !k^oũ, au hiŋ tati, hi /kü-g /ne ||ka: küi tu-tunnuy-a. He tikən e:, ŋ _há /ne ≠k''anna, i:, au ŋ ka, !khwa: se di ku tã ||garakən||garakən. Ta ||uhá /ku /ki !haŋ ||neiŋ.'

"Running water came in among us, I dreamt that I dug a channel for the water, when it came into my hut, till the hut was full. I called (to the rain), for I wanted it to fall gently for me. But the rain storm shut out the huts, my hut fell down, because it became wet through and through. Therefore I called (to the rain) about it, for I wanted the rain to fall gently. For the storm was shutting out the huts."

Explanation of "≠k"anna

|/kwaŋ -!kwi: !khwa:; ||/kwaŋ
!kwi: !kwi |/khóě |/kho au !khwa:.
Hiŋ né ta, ' -Kou-we, -Kou-we,
-Kou-we, |ne !kan kóã ta, |/garakən-
|/garaka ki !khwa: |/ki,' au hĩ ta,
!khwa: se tym@pwa -kãũ.

Call out to the rain, keep calling
standing in the rain. They say,
"O friend, (?), O friend, O friend,
hold still, rain gently for me' when
they want a little rain to fall.

They dug with a stick tipped
with horn, but without a perforated
stone.

|kãũnũ, a rain-maker by |han≠kass²o

!gixa kwokwáŋŋ e. !kwi -!kerri
_|/kwaŋ é, |xam-ka !kui, !kauðkən
!kui. Haŋ dóã |ku |kuka, !kau-
kən-ka-|a: |kha ha, -!khəu tã ha au
!nwa:; -|kãũnũ @pwoŋwaŋ e:
≠ko:-!khwa:; ≠ko:-!khwa: -@pwoŋ
|ne e: !kaukən-ka-|a:; !kaukən-ka-
|a: !kõŋ kwokwáŋŋ e: -|kãũnũ.

A real medicine man he was.
An old man he was, a Bushman, a
mountain Bushman. He is now
dead, !kqukən-ka-|a: killed him,
knocking him down with an arrow.
|kãũnũ's son is ≠ko:-!khwa:;
≠ko:-!khwa: 's son is !kaukən-ka-
|a:; !kaukən-ka-|a: 's paternal grand-
father is -|kãũnũ.

|nuk''o a: tsaxáitən óã |ku |/khóã
-!hú!hũ. Há a: !k²e k''auki tym-
@pwa !hammi ha; ta, ha tsaxaitən
|ké |ku |/ke|/ke:ja -|/khe-|/khe:;
_|/gwattən tsaxáitən |ku ≠ente. Ha
tsaxáitəkən |ku |/khóã to:ĩ. Há |ku
óã -|ka:ti -!khue:tən.

(He was) an old man whose eyes
were like an owl's. He was one
whom people were much afraid of,
because his eyes used to shine like
a beast-of-prey's (eyes); a cat's eyes
were small (in comparison). His
eyes were like an ostrich's. He
early became grey.

|kãũnu ||/kwaŋ ka siŋ |ku !kou-
kən |hou-ka !nũ, he |_|/kwaka: |ku-g
|ne -|hiŋ, au si |ku -@pwoiŋja. He
!k²e |ku-g |ne !kho: au |_|/kwa:ka:
|ku-g |ne |ki !haŋ-a tí, au !k²e |ku
-@pwoiŋja. He !k²e |ku-g |ne !kho:;
au |_|/kwa:ka: |ku-g |ne |ki !haŋ-a
|/k'õŋ.

-|kãũnũ used to strike the bow-
string, and then clouds came up
while we were asleep. Then the
people awoke, when the clouds had
shut in the place while they were
asleep. The people awoke, when
the clouds had shut out the sun.

He !khwa: /ku-g /ne dī !kwobba,
 ha /ku-g /ne -kãũ //na, -kãũ kī-|e
 ||k'ōiŋ: !gauē /ne -!kwai, au !khwa:
 -kãũ //na, he ||k'ōiŋ /ne-||xã, ||k'ōiŋ
 /ne-||xã, ||k'ōiŋ ~|e:, he !khwa: /ne
 //nau, !gauē !kha!khatu, !khwa: /ne
 -|khuru. He, há /ne ||kóākən -|khu-
 ru, au ha k"auki -||xã, ha /ne -kãũ.

Then the rain made a cloak (of rain), it rained there, poured down until the sun set. Day broke while it rained there, and the sun set again, then at earliest dawn the rain broke. Then it broke altogether, and did not rain again.

Si /ku -|pwoinja; ha /ku s^o -ho
 /hou, au si /ku -|pwoinja. He si
 /ku-g /ne -!k'wōrřin, si /ku-g /ne
 tũĩ !nũ, au ha !kōukən //na.

We were asleep; he sat and took up the bow, while we were asleep. Then we turned over, we heard the bow-string as he was striking it there.

More about /kãũnũ by ||khabbo, a Bushman from the Strontbergen.

/kãũnu was a Rain's man. His names were also !khwa:-ka /kãũnũ and /kãũnũ !kwa:. The first name means "Rain's new grass," the second "New grass leg." The man so named had his leg once injured by new grass (pierced by it). He was ||khabbo's father's "person," and after the death of the father he was ||khabbo's "person."

/kãũnũ was shot by his grandson in the dark. !kaukən-ku-/a: was the name of this grandson, a "Wittberg's man." He was angry with the old man. Some of the women were scolding each other, and the old man went out of his hut to tell his wife, who was one of them, to leave off and be still. He was returning to his hut when he was shot by his grandson.

An eclipse of the sun, by /han≠kass^o

||kōiŋ /ku -|e: !gwaxu.

The sun goes into the sky.

Hĩ /ne !kōukən-ĩ ||khaiŋən, au hĩ
 ta, ||kōiŋjã se /hiŋ. Hĩ ||xamki
 !kōukən-ĩ /ku!ku, au hĩ ||k'oen, tĩ e:,

They strike sticks (upon each other), because they want the sun to come out. They also beat shoes

||kōiŋjǎ ||khou ≠enniŋ; hi /ne
!koukən-ī !ku!ku, au hi ta ||kōiŋjǎ
se /hiŋ, he ||kōiŋjǎ /ne ||khou !kwi:,
au ||kōiŋjǎ tatti, ||kōiŋjǎ /ne /hiŋ,
||kōiŋjǎ /ne !uht !khe _!gwaxu. He
hi /ku-g /ne di kautē.

Si _||kway k''auki tym⊙pwa !ham-
mi ||kōiŋ, au sitən tati e:, si /kuu ||na
-!kouxu, he ||kōiŋ /kuu _saŋ ||nau,
au ||kōiŋja /e:ja, ||ga _kóǎ /kuu /ne
/ki !haŋ si au ||neiŋ. Ta, ha-ka tí
/kuu ||ke||keja /kum, au ha /e:ja
_!gwaxu.

together, when they see the sun
getting small; they beat the shoes
because they want the sun to come
out, until it gets big, until it comes
out, and stands outside in the sky.
Then they leave off.

We fear the sun not a little, for
we know that if we should be on
the hunting-ground and the sun
were to go in, darkness would shut
us out from home. For its shadow
is like a mist, when it goes into
the sky.

BOOK REVIEWS

Umzali Wolahleko, by Guybon B. Sinxo, pp. 104. Lovedale Press, 1933.
1/6.

G. B. Sinxo has already done a great service to Xhosa literature in the publication of his two earlier novels *U-Nomsa* and *U-Mfundisi wase-Mtuqwase*. This new book of his, dealing with Native life in a characteristic way shews definitely the author's skill as a novelist. In much of the conversational part he fearlessly introduces the type of speech, affecting a knowledge of English, which is so often heard mingled in Bantu conversation of to-day—and he uses it most effectively. It is to be hoped that the demand for this book will be large, and that the Lovedale Press will be encouraged thereby to publish more literature of this type. To-day Xhosa writers are exhibiting the talent, but encouragement to publish should be greatly increased.

C.M.D.

Songs from the Kraals of Southern Rhodesia, by H. T. Tracey, 1933
(obtainable from the author, Box 686, Salisbury, S. Rhodesia. 5/-).

This is a collection of twenty-five Shona songs in Native text and English translation, collected during the author's researches into Bantu music. It is of extreme importance that such material as we have in this collection should be collected everywhere in Bantu Africa as soon as possible. In a number of the songs in this collection "mixture" is already shewing itself to quite a degree. This is an indication of the transition stage which is affecting Bantu languages to-day, but only serves to emphasize that much of the pure can no longer be collected and the urgency of this work is indicated. We have such innovations as *haikona* (from kitchen kafir), *dia* (for "dear"), *ichiki* (for "cheek" or "temper"), *dishi* (for "dish") and *geza* (from Ndebele), to mention only a few.

Some of the songs Mr. Tracey has collected are extremely fine, as the following will illustrate :

" Point out to me the path to Mari,
To the bull of Matsikidze,
The one who fights upon his knees,
And rises but to conquer others.
To him I'll play the pipes of Dambi."

The following is typical of Shona wit :

“ Keep it dark !
 Don't tell your wife,
 For your wife is a pot
 'That resounds in the breeze.
 And then “ Bang ” !
 It's all out and about !
 Keep it dark ! ”

Unfortunately Mr. Tracey's translations do not too clearly convey the Shona—there is too much of the European in these verses. To convey a picture of Shona poetry it is better to err on the side of the literal. For instance throughout the refrain of No. 5 the first person plural, “ we,” “ our,” is used, and yet Mr. Tracey renders it as “ I ” and “ my.” Similarly No. 13 opens with the first person singular, and in his note the author writes, “ I have translated this in the third person, for it is spoken by a young girl who has refused an elderly lover.” But why ? In No. 24 for *Unochema munu ndiani* ? he translates “ For whom do you lament ? ” when it means “ who is he who mourns for a person ? ” and the next line *Unonchema munu ndibaba*, as “ He mourns for his child—the father ” instead of “ He who mourns for the person is the father.” The translations abound in such latitudes and inexactities. In No. 14, one line reads *Wakabike dowe rinoswipa*, which Mr. Tracey translates as “ They cook so badly.” In his note he states that the literal translation is “ They burn the peanut butter ” ; but the Shona words as he has recorded them really mean “ They boiled dirty ‘ dowe ’ fruit ” !! The word for “ peanut soup ” would be *dovi* in his orthography. *Tsuru* is still translated as “ rabbit ” instead of “ hare.” But this is enough.

A word must be said regarding the orthography used. Mr. Tracey would disarm criticism on this point in his foreword, when he says, “ The classical scholar may possibly find occasion to disagree with both the grammar and spelling of some of the words as I have written them . . . as far as possible, I have attempted to adhere to the dialect of the author.” But this won't do. We could excuse his not using the new authorised orthography for Shona, if he were not yet conversant with it, but we would have expected him to choose from the four or five old methods instead of following one of his own which proves to be extremely defective. For instance the “ whistling ” sounds, identified in some way or other in all the old orthographies, Mr. Tracey simply ignores, and writes *tsaga* (sometimes *tsaka*) for “ seek,” *chasika* for “ it has arrived,” *zino* for “ now.” Other weird spellings are *wia* for *uya* or *wuya* ; the old *skw* or

shw is rendered by him *sw*h ; *baya* appears as *baia* ; while *ambuya* appears as *ambuia* in one place and *ambwia* in another. Regarding this latter he observes in his note, " *Ambwia* is usually spelt *ambuya*, but not so in this poem." Does he mean "pronounced?" Even then I find it difficult to trust his phonetic ear.

Surely the recording of Bantu poems demands more care and more linguistic training than this publication evidences. C.M.D.

Les Pygmées de la Forêt Équatoriale, by Rev. Fr. Trilles, with preface by Rev. Fr. Pinard de la Boullaye, and introduction by Rev. Fr. Schmidt. xvi + 530 pp. Bloud & Gay, Paris, 1933.

The pygmy tribes of Africa are comparatively so little known that any contribution to our knowledge concerning them is to be greeted with satisfaction. In this book, the author, who has had frequent opportunity during his missionary labours of coming into contact with these fascinating little people, gives us a description of the life of the pygmy folk inhabiting the forest region of French Equatorial Africa, more especially the Gabun. The book seeks to cover most of the aspects of their life—geographical distribution and clan-divisions, physical characteristics, the religious life (which occupies the largest single section in the book), intellectual and artistic life (among which is included a series of notes on the language), social life (describing family organisation and the life of the individual from birth to death) and economic and political life. Five plates of photographic reproductions, and several indexes, complete the volume.

The book shows considerable evidence of the author's intimate acquaintance with the life of the pygmies : such, for instance, as the frequent reports of the *ipsissima verba* of the various informants, the many concrete cases cited, and the often surprisingly penetrating insight displayed in the explanation of some pygmy custom or belief. But for a work of scientific pretensions it suffers from a number of most unfortunate drawbacks, not the least of which is the form and language in which it is presented, which often savour more of the impassioned showmanship of the *impressario* than of the restrained expository spirit of the scholar. But, presentation and style apart, one would like to see, in a book treating of a people who live scattered among other tribes whose customs they must to a certain extent have taken over, a thorough-going distinction made between customs which are purely pygmy and customs which they have taken over from the surrounding non-pygmy tribes : it is true that this is done in certain cases, e.g. in the descriptions of the manual signs for the

numerals : but the method ought to have been carried out more consistently.

In certain respects, too, the work falls short, not only of its own explicit promises, but also of ordinary scientific accuracy and completeness. The section on the language of the pygmies is a good example of this : here we are at last promised something accurate and full on the language, that baffling problem in the cultural make-up of these mystifying people : but what we eventually get is a short vocabulary, transcribed according to a system of notation which is evidently the author's own, and which is nowhere explained, containing many variants about which nothing is said, and in which obviously Bantu or semi-Bantu words are included ; and a few notes on the main principles of grammatical structure which do not inspire us with confidence when we read (p. 220) "*le possesseur se place avant le possédé : maison du blanc, traduisez maison-blanc.*" In the section on the literature, texts are given without indication of whether they are supposed to be in the pygmy language or not, though the general supposition would be that they were, did not one from time to time recognise undoubted Bantu texts in this connection. It is incompleteness and casualness of this sort that detract most from the work. But we must be grateful to the author for having given us a store of material to work on, which, with proper controls and further investigation, and, above all, with a more scientific presentation, may yet yield us most valuable results in determining the life of the pygmy people of Africa.

G. P. LESTRADE.

Myths and Legends of the Bantu, by Alice Werner, D.Lit., pp. 335, with 32 illustrations from photographs (G. G. Harrap & Co., London, 1933, 15s. net).

After having read Dr. Werner's "African Mythology" (published in 1925 by the Marshall Jones Company), we expected a high standard in her new book on the folk-lore of the Bantu, and we have not been disappointed. Dr. Werner has shown a most remarkable ability in dealing with this type of subject, and has succeeded in reducing an almost limitless and chaotic amount of material into an ordered survey of the main mythological beliefs of the Bantu. She has shewn nice discrimination in choosing her material for quotation, avoiding unnecessary repetition, and producing a volume full of interest and information from beginning to end. One thing that must strike the reader at once is the obvious unity of the Bantu people as shewn by their myths. The Bantu have hitherto been treated as a linguistic family, while anthropologically they have not been

believed to be so very distinct from the other Negro inhabitants of Africa. But here we see that there is a remarkable unity in their mythology—to a great extent the mirror of the workings of their mind—and other such individual studies might prove their distinction yet more clearly. It would be most valuable if similar mythology studies could be produced dealing with (a) the Sudanic, and (b) the Semi-Bantu peoples. No doubt a great deal of inter-relationship will be discovered, but possibly some striking differences, such as that of *Anansi* the spider, as hero, will come to light.

With the mass of material, published and unpublished, dealing with Bantu folk-lore, the classification of the tales is by no means easy. The exploits of *Sungura* the Hare on the one hand, and those of *Hlakanyana* and his counterparts on the other, at times cut across one another—possibly they were originally one and the same trickster; nevertheless Dr. Werner's classification gives a very clear and concise survey.

First of all are treated the mythological legends dealing with the Bantu conception of the origin of man, how death came into the world, and what they think of the after-life. Legends of the High Gods are discussed at some length. A chapter each is then given to the Wakilindi Saga and the story of Liongo Fumo, in which actual history plays a considerable part. A considerable section is devoted to the ogres (called cannibals by South African translators), the *amazimu*, *madimo*, *marimu*, *wasisimwe*, etc., as the name variously appears, and to other weird denizens of the forests, "were-wolves," gnomes, goblins and fearsome monsters. Place is also given to Bantu beliefs concerning the phenomena of nature, lightning, thunder, the rain and the rainbow.

In a chapter dealing with the part played by doctors, prophets (the *mukamwami* of the Lambas) and witches, the common mistake on the part of many Europeans of calling a "witchdoctor" a "wizard" or "witch" is clearly pointed out. Says Dr. Werner, "This is something like putting the policeman and the detective in the same category as the criminal . . . No African would ever confuse these two personages."

Considerable space is devoted to a chapter entitled "Brer Rabbit in Africa." Bantu Africa is clearly shewn to be the fountain-head of the Uncle Remus stories of the American Negro; and it is evident that there is more Bantu blood in the American Negro than has hitherto been believed. Dr. Werner points out another common inaccuracy in the rendering of "hare" or "little hare" by the term "rabbit." There are no rabbits in Africa south of the Sahara! Everyone who has worked in any Bantu area could add considerably to the collection of "Little Hare"

stories which Dr. Werner has included in this chapter. The author has selected some of the best for her purpose, but her collection only serves to shew that a monograph on this subject alone might well be undertaken. We do not see any reference to Frank Worthington's fascinating little books, "Kalulu the Hare," and "The Little Wise One."

Numerous other animal stories, particularly those concerning the Tortoise, are dealt with, and certain borrowings, mostly from the East; and Dr. Werner closes her book with an extensive bibliography and a useful index.

In the introduction the author refers to the question of the renderings of tribal names, and has followed the line of least resistance by still retaining well-known names with their prefixes. I feel that the time has come for us courageously to drop *all* prefixes when dealing with tribal names in English, and boldly to use Sotho, Sothos, Chuana, Chuanas, even as we do Zulu, Zulus, or Lamba, Lambas. Only in this way will we have any satisfactory method of tribal reference.

The book is admirably got up, attractively bound, well printed and illustrated, and is a credit to the publishers as well as to the author.

C.M.D.